THE

GOSPEL - VISITER,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE
OF GOSPEL - PRINCIPLES & GOSPEL - PRACTICE
IN THEIR PRIMITIVE PURITY AND SIMPLICITY, IN ORDER TO
PROMOTE CHRISTIAN UNION, BROTHERLY LOVE &
UNIVERSAL CHARITY.

"*For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.*" Rom. i. 16.

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THE MONTHLY GOSPEL-VISITER.

VOL. III. JUNE 1853. NO. 1.

For the Visiter.

(The following letter from a dear brother in Indiana is of an old date [April 21, 1852.] and should have been inserted sooner;—but for fear of saying too much on the subject of the Visiter, it was laid aside until now. Let the reader "prove all things, and hold fast that which is good.")

Dear brother. I am highly pleased with the character of the brethren in regard to their objection to every thing, that seems to be New. It is a trait of character not to be met with in most men, and it cannot have any other but good tendencies, namely to be on our guard, to inquire, to search and to prove all things, and then to hold fast that only which is good. But there is perhaps one fault too prevalent, and that is, to look too long and perhaps with too much partiality on one side of the question only. All subjects have at least two sides, and sometimes we are not able to turn the subject to the light on both sides, and not having any aid or assistance at hand, we look and look, till we are so well pleased with that one side, that we even feel unwilling to have it turned over to fair view.

Now the apostle said, "Be not conformed to this world, but be ye rather transformed in the renewing of your mind!" Though brethren do not at all feel scrupulous to have their harvest cut and thrashed by invented machinery, or even to be carried themselves by steam-power to places of meeting to preach the Gospel;— yet it appears, many, very many [of whom I was one] are scrupulous about the *Gospel-Visiter*, thinking and saying, "It is a new thing, an invention, which the adversary makes use of &c."

True, brethren, no sooner had Christ completed his mission on earth, Satan had his Christ also.— No sooner had Christ fully empowered his apostles to preach the everlasting Gospel, Satan also had his false apostles. Rev. ii. 2. No sooner had they committed their doctrine to writing, Satan also called *Conciliums* and false teachers to form articles and confessions of faith, creeds, disciplines, &c. &c. to darken and confuse the eternal word of God. No sooner was the Press invented, and the Word of God printed, so that every one could read and understand, the adversary was enraged and stirring up wicked priests to say, that these men had a league with the devil, and not succeeding with this, he turns himself about, & makes use of the same invention [the Press] to spread his false doctrines by hiring agents, [of which he soon had a great number, because he always pays in dollars and cents, whereas the true servants of God, if they need it, receive only a small pittance barely to maintain them as soldiers, they looking for their reward, when the warfare is over.]

Brethren, I told you before, that I was once an opposer of the Gospel-Visiter too. But the following questions occurring to me, I had to change my mind on the subject, and they are now submitted to your serious consideration.

1. Are we to give up the true and living Christ, because many have only a dead, a false and counterfeit Christ?

2. Are we to lay aside the true apostles, and their testimony, because there are false apostles and false witnesses?

3. Are we to quit preaching the genuine Gospel of our Lord Jesus Christ, because there are so many preaching a garbled, perverted and false Gospel?

4. Are we to stop writing and printing any thing which may be profitable for instruction, for reproof &c. because there is so much written and printed, which we must all confess, and lament, is not profitable, but hurtful to the cause of truth and humanity?

Methinks, if we can do either of the former, then we can do the last too. More Anon.

PETER.

FOR THE VISITER.

THE NOMINAL CHRISTIAN.

He is one who professes the Religion of Jesus, but at the same time is destitute of those vital and essential principles, which constitute the elements of the true Christian's character, which are these; Humility, Love, Christian Forbearance, Sincerity, Punctuality, Liberality, Purity, Fidelity, Watchfulness, Prayerfulness &c. &c. It is true, he may possess some christian virtues; yet his character as a christian is so defective and so barren of good works, that the christian who has his eyes anointed with eye-salve," Rev. iii. 18. can detect his profession to be counterfeit.

The character of the nominal christian is so diversified, that to follow him through all his meanderings and ramifications, would be almost an endless task, and would not answer the design of the author in giving it as an article for the Gospel-Visiter. We need not tell our brethren, that he is a nominal Christian, whose religion consists in confession to the priest, absolution, change of garments, show and parade;—neither he who has "the form of godliness, but denying the power thereof (the Gospel see Rom. i. 16) being abominable, disobedient and to every good work reprobate;—or he who holds a doctrine in opposition to the doctrine of Christ.

For instance, there are many professed Christians, who hold and practize the doctrine of self-defence, a doctrine which stands as opposite to the doctrine of self-denial, as the Northpole to the Southpole. The contrast is as great as light and darkness.— Again there are those,—and that many in number too, who instead of living up to the doctrine of non-conformity to the world, have formed a union with the world, and live in all the fashions, grandeur and pomp of this world, and indeed in our present age many professors of religion will tolerate almost any thing, that the laws of the land tolerate.

As an evidence of this permit me here to insert an article from the "NEWYORK MIRROR" now going the rounds in the public prints, headed,

"THE PULPIT AND THE STAGE."

"More than half the anathema's of the pulpit have been directed at the stage. It has not only been painted blacker than it really is, but the profession of the histrionic art has been branded as the right hand of old Nick himself. Any change must be for the better, and we rejoice to catch even a glimpse of the twilight of that more liberal day, when religion will be shorn of some of the cant and intolerance, in which it has been invested for centuries. Monday next will inaugurate that epoch, for on the evening of that day Mr. Edwin Forrest, Tragedian will read the play of Hamlet at Yonkers for the benefit of the Baptist church in that village. This is a triumph of liberal christian feeling in accordance with the intellectual and moral progress of the age."

Dear brethren. We see—notwithstanding the boast of christian liberality and of intellectual and moral progress—among such the true principles of the

Gospel are *lost*; they are hid among the trumpery and rubbish. May the Lord grant, that this may not be the case with those who still profess the true Gospel-principles!—May they guard against the so-called liberal christian principles, and never tolerate that which the Gospel does not allow!

We have intimated above, that we need not go abroad to point out the nominal Christian. Such gross absurdities and deviations from the Gospel are easily detected by every enlightened mind. But to detect the nominal Christian from the real one among those alike in the circumstances of life, being members of the same church,—of that church too, which holds all the holy and divine principles of the Gospel not only in word but in deed and in truth, is with many of its members more difficult.

It is to be lamented that among such there should be some who are only Christians in name. Yet so it ever has been,—is,—and ever will be;—and as we in a former article drew a portrait of the character of the true Christian, we concluded, it might not be amiss to give a short sketch of the character of the nominal one, hoping and praying, that among the many readers of the Visiter some may profit by it.

Among such may be *first* those who like Simon of old from some improper motives suffered themselves to be baptized and received as members of the church. Such will hardly ever become fruitful or real Christians. *Secondly* there may be some who upon a genuine repentance towards God, and faith in Christ have been received by baptism into the church, and for a while bid fair to become living and fruitful members; but in time were nipped in the bud, settled down upon their lees, and remained unfruitful. Witness such through the course of their life; they seem to be at ease, and contented if they can only with tolerable decency sustain their standing as members in the church. They imagine all will be well at last, if they only are attentive to the outward ordinances of the Gospel, and keep up the appearance of a Christian outwardly. Let such remember, that "he is not a Jew (or a Christian,) which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God. Rom. ii. 28. 29.

By this we would learn, that an outward form—though essential in its place—does not constitute the true Christian character. Dear nominal member or barren professor. Let me reason with you upon such violations of your calling, and such open neglects of duties so essential to the Christian character. I will begin

First, with your light-mindedness, your foolish talking and jesting. How can you reconcile this with the sacred admonition of the apostle?—"But foolish talking and jesting let it not once be named among you, as becometh brethren."

Secondly, How can you reconcile your conformity to the world, in your manners, customs and dress with, "Be ye not conformed to the world, but transformed?"

Thirdly, How reconcile your evil speaking of your brethren with "Speak evil of no man?"

Fourthly, Your covetousness with "Beware of covetousness, which is idolatry?"

Fifthly, Your pride with "God resisteth the proud?"

Sixthly, Your prayerlessness with "Watch and pray;" "Men ought always to pray and not faint;"—"Pray without ceasing;" "I would that men should pray everywhere lifting up holy hands without wrath or doubting?" The language of scripture in a general

way is addressed unto men, though women are generally included.

We would remark here, although it is impossible for a man to be a true and faithful Christian without obeying the oft-repeated admonition to prayer,—yet a man may be a praying man, and at the same time destitute of those Christian virtues which constitute the true christian character, and consequently be but a barren or nominal Christian. Again, although a man may be a praying man and at the same time be but a Christian in name, yet it is impossible for a man to be a real Christian without being a praying man.

The true Christian is prompted to this duty

1. By the command of God.

2. By the heart-felt gratitude for God's providential care, and the daily mercies and blessings he receives.

3. From a feeling sense of his weakness and inability to perform that which is good and acceptable in the sight of God, his Saviour.

But the nominal Christian, not being prompted to the performance of this important duty by motives like the above, remains barren and unfruitful in the knowledge of God, and his very ignorance becomes a sin to him.

When the disciples asked the Saviour to expound certain parables to them, he said, "Unto you it is given to know the mysteries of the kingdom,"—unto you, the sincere Christian. Therefore "Ask, and ye shall receive; seek, and ye shall find, &c." Glorious promises! —Who would not be induced daily to approach a throne of grace, that he might receive those great and precious promises?—

What a pity that so many souls perish for the want of the bread of life, when the cause of their want is, because they ask not, or—if they ask, they receive not, because they ask amiss, that they may consume it upon their lusts.

Oh barren professor, when will you awake,
To a sense of your duty, that you may partake,
The glorious promise, which Jesus has given,
And follow the way-mark which leadeth to heaven?

Not only is the nominal Christian neglectful in this duty, in offering up to God the daily sacrifice which he requires: but when he assembles with God's people at the house of prayer, ten chances to one he appears before the Lord empty, and thus violates the divine injunction, "Let none appear before me empty!" True, we need not now to bring bullocks, lambs and pigeons, but we must bring something, and the sacrifice we bring must be such as the Lord will accept;—a broken heart, a contrite spirit, a heart filled with love and gratitude to God for his temporal and spiritual blessings, a heart which ascends to God in humble prayer like the "holy incense upon the golden altar,"—

But instead of this—he goes to the house of worship with a wandering mind, or a heart filled with the cares of this world. His mind has been so much engaged the whole sabbath-morning about temporal things, that he has forgotten to breathe one fervent prayer to God for himself, for his brethren,—for his ministers,—for his neighbors;—or for God's presence, and for the glorification of his name. No wonder he departs from the place of worship as he came; cold, careless, and prayerless,—and thus (unless a miracle of grace prevents it) he passes through life barren and unfruitful, till—according to the parable of the barren fig-tree—the decree will go forth from the Eternal, "Cut it down; why cumbereth it the ground?"—or, "Every tree that bringeth not forth good fruit, shall be cut down and cast into the fire." Awful thought! Shall I in this glorious time of grace travel in company with God's

people, with a lamp going out, vessels empty and destitute of oil, and not be aware of it until the midnight cry is heard. "Behold the Bridegroom cometh; go ye forth to meet him." Matt. xxv.

THEOKLITUS.

FOR THE VISITER.

MEDITATION ON Heb. ii. 6. "*WHAT IS MAN*!"

Oh, how much, how infinitely much has God done for his creature, Man! He has crowned him with glory and honor, endowed him with eminent qualities and prerogatives, and made him but little inferior to the angels! What great faculties, what extensive capacities and powers do we not discover even in our fallen, sinful nature! And what means, what incitements to the expansion and use of them does not the kind providence of our God daily grant us!

How much good might we not do and enjoy;—how wise, how virtuous, how happy even now might we be and become, if we thought and acted ever suitably to the dignity and the prerogatives which God has conferred upon us! Oh God, how ought we to be ashamed before Thee and before ourselves, that we are not wiser, and better, and happier;—that we so slowly advance towards that perfection, to which thou hast made us capable of attaining;—that we assert not more worthily the glory of man!

Alas! Many of us retreat ever farther from their God, and from their high calling in Christ Jesus; debase themselves ever lower by follies and sins, and render themselves ever more unworthy of the rank and station, which God has assigned them! Alas! Still much darkness, much thraldom, much sloth and reluctance to goodness, much neglect and misuse of abilities prevail; still many low sentiments and actions degrade us men, the glorious workmanship of God's hands!

Oh how ought we to lament that we are so deeply fallen from our dignity, & have so much obscured the lustre of the divine image in us! Yet we need not despair,—all is not lost, or if lost, it is recovered again for us, and brought within our reach. For this purpose the Son of God came down from heaven, to bring light, life, liberty and eternal salvation to our benighted, death-stricken, sin-enslaved and ruined world by his glorious Gospel. Oh what is man, that God was so mindful of him? or the son of man, that he visited him?

Yes, by the power of this Gospel may we all rise again from the depth of guilt and misery, into which we have fallen, and be renewed after God's own likeness. By the power divine a yearning, a strong desire is awakened in our hearts to return to our God, who has done so much for us. In Christ we are reminded of our divine origin, of our affinity and relation to God, of what we are and might become. The Father himself draws us by cords of love, by mercies and blessings innumerable to the Son. And the Holy Spirit strives with us continually to convince us of sin, and of righteousness, and of judgment to come. Oh, what is man, that God is so mindful of him!

Yes, IN CHRIST, by true repentance, by faith, which overcometh the world, by a willing submission and faithful obedience to the terms of the Gospel we all can obtain pardon of our sins, receive the gifts of the Holy Ghost, and become again the adopted children of God, heirs of God, and co-heirs with Christ. A higher dignity, a greater glory, a more lasting happiness, than was lost in Adam, can and will be obtained in Christ. "Eye has not seen, nor ear heard, nor has it entered into the heart of man the things which God hath prepared for them that love him."

Oh man, will not these overtures of mercy have some influence on thee! Will they not rouse, strengthen and quicken thee? Will they not awaken desires after higher objects, and endeavors more persevering and efficient in thee! Will they not rescue your spirit from the dominion of sensuality, raise thee above every thing that is earthly and visible, and bring thee nearer to God, thy Creator, thy Saviour and thy Father? Will they not cause thee to seek and find evermore pleasure to imitate thy Saviour in doing good to your fellowmen? And above all in doing and suffering the will of God as he has done! —This is the way and the only way to attain to that glory, which was originally designed for man, and woe to him who seeks out another way. But blessed, thrice blessed is he, who duly reflects on what man was once, what he now is, and what he may become if he follows the Lamb whithersoever he goeth!—

N. N.

* * *

ON THE AUTHORITY OF THE CHURCH.

Owing to our journey to Yearly Meeting, and the consequent necessary business of arranging the many papers, and writing out the Minutes for the press in both languages, we have been prevented to prepare or compose the continuation under the above heading for this No. Hence we gladly availed ourselves of the labors of our dear brother "Fraternity," who sent us the following article nearly on the same subject.

There are probable some and perhaps many of our readers, who consider these and similar articles, that have appeared, and may yet appear, as rather unedifying and foreign to the character of a Gospel-Visiter, and particularly those, who are friends but not members of our church, may think, such matters should not be discussed in a religious, but in political papers. To such friends we would only say that in our simple views every individual member of the church of Christ, without distinction of age, sex or station, is not only to be subject to the authority of the church according to the Gospel, but has also a right to take part in the government of the same.

Hence it is necessary for every member to become acquainted with the principles of christian church-government, and hence also the necessity of speaking on such subjects, which of course would be very superfluous if one or a few only were to rule, and the *many* had nothing to do but to submit. The fact seems to be this, that in the church of Christ ALL have submitted in the first place to Christ, their King, and *all* and *each* in their self-government, or in their church-government have to submit to the law of Christ, and at the same time to govern, rule and regulate their words and actions according to that law. Thus Liberty and Authority, Submission and Ruling, is sweetly blended in one and go hand in hand among the children of God, and while neither Liberty nor Authority is used to excess, love, harmony, peace and prosperity, will prevail in the church.

FOR THE VISITER.

ON CHURCH-GOVERNMENT.

The most ancient kind of government exercised on earth, was THEOCRACY, a government directly and immediately from God and under his special direction; simple, pure and perfect. There are three other kinds of government in the world, distinct from this and distinct from each other,—to wit: Monarchy, Aristocracy, and Democracy.

MONARCHY is a government vested singly in one person, where the will of the sovereign is the law of the land, absolute and decisive, from whom there is no appeal. ARISTOCRACY is a form of government, where the supreme power

is lodged in the nobles of the kingdom. Democracy is a government rising out of the people, subject to the control of the people, purely elective, and purely republican. In the former the will of the people is never consulted; they have no voice in making or changing the laws; they are ruled as things, not as men.

Perhaps governmental principles in common may be divided or reduced to two kinds, one, governing men by their consent, the other, without their consent. In the churches those two principles predominate; in the greatest part of Christendom, men are governed upon high aristocratical principles; neither their interest, their wisdom, or their will is consulted. A small part of christendom, is governed upon republican principles, a government rising out of the elective modified or abrogated, to suit the circumstances of the governed. In this government the power is jointly held by governors and governed, and jointly exercised.

By far the greatest part of christendom is ruled by the governors; laws are made, amended, repealed or modified, to suit the caprice or convenience of the rulers. Republican governments are sometimes subject to tumults. Aristocracy is commonly exercised in tyranny and oppression.

Now which of these governments can bear a comparison in the smallest degree, to the divine primitive *theocracy* of God, which was simple, mild, and pure in its nature, unchangeable in its principles, and always infallibly right? Perhaps there are two kinds of theocracy; first, that which comes direct and immediately from God; secondly, that which is nearly allied to it, a theocracy immediately under and by his word. The one may be called verbal, the other written? but it is Theocracy, take it as you will.

Now which of the churches are under this government of God which is simple, pure, unchangeable and always right? The government of the churches is changeable, fallible and often impure, either upon republican or aristocratical principles: and either of these principles may be changed, made better or worse, or thrown away at the caprice or whim of the rulers or the ruled, without ever infringing upon moral principles.

If they may thus be repealed or changed without incurring guilt they cannot be of God; for whoever did change or repeal his law and remain guiltless? Laws made by man must be as imperfect and fallible as man. The laws of the churches must therefore be as imperfect as those that made them. Did any of the law-makers put up the least claim to inspiration?

Now if they were not inspired, was it not the utmost presumption in the Law-makers and contempt in those that received them, thus to make and thus to receive the fallible laws of fallible men, in the very face of holy heaven-inspired unchangeable infallible laws of the eternal God? Was it not an impeachment on the wisdom and veracity of the Lord of hosts, a libel on the majesty of heaven, thus in the face of his authority to say by our conduct, "We have a happier art of legislating for his house?"

It may be said, that the books of discipline &c. are founded on the word of God. If they are founded on truth, why are they so unlike each other? We bottom on truth and raise a fabric of absurdities, we make of our own and prove them by the law of the Lord.

Now in the common acceptation of things which is of most importance, the proof, or the object which we would prove! We set up our petty changeable laws, and prove them by the immutable laws of the unchanging God; but this is like man's doing to raise a rude superstructure of wood, hay, stubble, & then brace it up with gold, silver, precious stones, &c.

They will prefer a law, which may be changed to suit the times, to a law

which knows no change, in which no imperfection can be found, completely calculated to secure the order and harmony of the subjects, sufficient to govern and hand down to posterity every office and every appointment that ever was or ever will be needed in the church till the end of time, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Is it not lamentable that this heaven-born perfection, this luminary of the moral world can form no constituent part in the government of God's house, but is brought in as a witness at the footstool of the government, as the governors list. The laws of a government may be called the tree of life, to that government. Hence the laws of our land of equal liberty and equal rights, are called the tree of liberty, giving civil life and happiness to all its subjects.

God's kingdom is spiritual, his laws are spiritual, and in proportion to the spirituality of the laws, which govern his house, so will be the spirituality of his household. Can republican laws give spiritual life? If not, what may we expect from laws purely aristocratical? For subjects commonly imbibe the very spirit and nature of the government, under which they live. Hence Aristocracy begets the most servile submission to superiors, and the most tyrannical domination over inferiors, & matters of fact either in church or in state prove this to be too plainly true, and this servile submission is among the first impressions of the mind, and before the knee is learned to bow before the great Creator, the tender mind is taught to bend in sacred awe and submission before a lordly fellow-creature, and the worship which alone is due to the great head of the church is paid to the head of an ass, if it be but crowned with the mitre of a bishop.

Thus an impenetrable shield is formed against the least ray of light coming from any other quarter than from one, whose coat is cut in their own true governmental shape, and this church aristocracy so completely provides for every day's exigency, that the subjects are entirely saved the trouble or necessity of either thinking or believing for themselves, so completely furnished with rules for wear, worship or indulgence, that no one can readily mistake the path of duty from the poor beggar in the street up to the princely domineering bishop on the throne and between unerring rule and erring nature.

They often make up so strange a compound of sin and sanctification, of pride and humility, that neither themselves nor their neighbors, can tell half the time, to which aristocracy they belong. But what more may be expected from governments independent from God's law, which asks neither proof nor precept from the sacred oracles?

The common intent of government is: to promote and secure the happiness of its subjects. Now I would inquire, which is best calculated to effect this purpose! The changeable, fallible laws of erring man, or the laws of him, who never did, and never will change! Who never did, and never will err? The one may be changed a thousand times, without incurring guilt; the other is changed at a risk, no one will venture upon; no one will venture to change the law of God.

But the churches will venture to set up a law of their own, and say, it is just like the law of the Lord, and with as much propriety too, as the gold-smith or founder will make an image of the invisible God, and say, it is just like the being it represents, and so will fall down and worship a god of his own make, with as much or more devotion than he will the invisible Creator.

So will men in this day of light and information, manifest as much devo-

tion to a book of discipline or confession of faith, as they will to the Bible itself. If these confessions and books contain things which are not in the Bible, they are dangerous and should be rejected; if they contain nothing but what is in the Bible, they are superfluous or needless. It may be said, "the matter is brought within a shorter compass." I never have found the Bible too long nor too short, too broad, nor too narrow.

It may be said, that things may be made more plain. Does God need an interpreter when he speaks to his own creatures! Will human wisdom make things plainer than divine inspiration? If any suppose the scriptures not plain enough to be a rule and centre of union, how shall we mend the matter! Can we express the ideas of Jesus Christ in clearer and better terms than he himself! Can we express the ideas of the apostles, who wrote and preached under the inspiration of God, in plainer and better words, than they? Can we put our ideas on an equal footing with any of these? Can we improve that, which we declare to be perfect!

There can be no medium between an earthly fallible head of the church and the sufficiency of God's word. But for the sake of producing conformity in the church, a test or creed may be admitted. Can we expect tests and creeds to do more than the Bible has done! Is truth more powerful in a confession, than it is, when coming out of the Bible? If we cannot bind men's consciences by the divine word of God, no human composition, however excellent, can bind them; and in proportion as we fix our affections on human and fallible creeds, tests and articles, in the same proportion we forget the divine and infallible creed contained in the holy Bible, and it is absolutely necessary to grant the right of private judgment in the examination of the Bible, and then reproach his neighbor, because he cannot see every passage, as he does who is as liable to err as the reproached.

Now creeds, confessions &c. are either of positive or nominal necessity. If positively necessary, when did that necessity arise, or why did not divine inspiration foresee and provide for the exigency! If there be a positive necessity for them, there must be a positive deficiency in the Bible, and as great a mistake made, when the Lord said, what more could I have done for my vineyard! If the church could sustain three hundred years of persecution, without a confession, where is the necessity in time of prosperity!

But prosperity brought in corruption, and corruptions brought in confessions of faith or spiritual laws, to which they could affix penalties, which could not be done to the Bible. For God claims the right of avenging himself, but men more wise than their Maker couple the severest penalties to their spiritual laws, and punish with imprisonment, stripes and death, unfortunate offenders against their creeds and church tests. Thus they originated in corruption and in presumption have they been preserved.

If the church be the house of God, the body of Christ, is it not presumption in ignorant fallible man to make laws for God's house, his heritage rules of discipline for Christ's body, thus making a supplement to the Bible, supplying the deficiencies of inspiration and impeaching heaven with an oversight or indifference! Now what is the intent and meaning of a confession or book of discipline! If they are not intended for rules of faith and practice, I know not how to associate ideas and things. They are called standards of the churches.

By them are men tried, judged, condemned or acquitted. The churches have two standards, they have a positive rule and a nominal rule, and the fact is this, the positive law of the church

is a confession or a book of discipline, and the nominal law is the Bible. Do men not always choose a positive good in preference to a nominal! It is nothing short of a kind of revolt from the government of God, the Law-giver and Judge. If the Bible cannot govern the church, it must be deficient. If it can govern it, it must be the best. If it can prove a government, it can govern; it is as strong to govern, as it is strong to prove.

But there is another consideration, which I will name. I will suppose then all consistent with truth. (which however is not the fact,) yet how have they rent and torn the body of Christ into a thousand parts! What jealousies, railings, hatred and backbitings! These creeds form rallying points for sectarianism: they form banners or mottoes under which Christians are marshaled against Christians; they form inseparable bars against God's people, which but for sectarian names and creeds would never be known, or if known, would pass away with the passing generation.

But under the present influence of things like bars, formed by opposing currents; they gather strength with time, and solidity by opposition, and we transmit to posterity party names and party antipathies; and the first impression made on the mind of the rising generation is, that of disgust and abhorrence toward another party of Christians, who may differ in a few items of faith about the same Lord and Maker of them all.

Sectarianism is preached instead of Christ, and him crucified, and it is wonderful to see, how they will bring the Lord into each side of the dispute. Each party will consider itself as the only pure instrument in the hands of the Lord of promoting his militant kingdom. They will hurl on each other the anathemas of the Gospel, with all the dexterity of blind infallibility itself, & sectarian zeal imposes itself on the credulity of mankind, for a zeal of the Lord's house.

May I not say, a zeal for human institutions crucified the Lord of glory. A zeal for human institutions persecuted unto death multiplied thousands of Christ's best followers during the first ages of Christianity, and since that time. What but a zeal to maintain the spiritual laws of the church of Rome, has drenched the Christian world in blood. I will venture to say, this creed-making has shed all the blood of the martyrs, since the first human blood was spilt on the earth, down to the present day.

These man-made laws are not of God or they would be universally binding, they can have no place in his house until the first laws of his house are made imperfect. Can two perfect systems of government exist at the same time! Impossible. Can a perfect system of government need the aid of an imperfect one? Impossible. Therefore men have just about as much right to make laws for God's saints on earth, as they have for his saints in heaven.

Any thing but the Bible to govern God's house, is an infringement on the prerogative of heaven, and will soon meet with its desert. It is the Bible alone that will stand when the constitutions of churches and states are tottering to ruin. It is this alone that will stand the approaching day of inconceivable terror, when the eternal God will come to avenge the blood of his saints, when he ariseth to shake terribly the earth.

I leave the publication of this optionable with thee. Please correct mistakes.

FRATERNITY.

OUR LATE YEARLY-MEETING & THE GOSPEL - VISITER.

Being requested to give a brief account of the recent Yearly Meeting, held with our dear brethren at Beaverdam, Maryland, and of the prospects of the Gospel - Visiter for the satisfaction of our distant readers, who could not attend the former, and feel some interest in the latter, we feel willing, yea constrained by love to do so, praying God, that He may by his Holy Spirit, the Spirit of Truth and Love, guide our heart and hand to write, and the hearts and minds of our dear readers to read and judge in such a manner, as may be well-pleasing in his sight.

When, many years ago, it was our privilege to attend a yearly meeting for the first time, we saw, as it were, at a glance, that this was quite a different affair from those things, which are likewise held now-a-days yearly, under different names, such as conferences, associations, conventions, synods or general assemblies, &c. With these we had some previous, and we may be allowed to say, intimate acquaintance, but this (our yearly) meeting was altogether a new thing to us, if we except our common council meetings, with which we had become acquainted previously.

These, our common council-M's I had learnt to consider as practical *Schools* of Christian Wisdom and Christian Morality, where the general principles of the Gospel were applied to individual cases; where every christian virtue, such as love, humility, patience, forbearance &c. was called into exercise, and where every moral evil was to be set in its true light, in order to remove it. And such a school, I now found, was also the yearly meeting, only on a much larger and higher scale, in which, as in a High-school, even those might learn yet a great deal, who had been teachers, worthy and acceptable teachers, as it were in common Schools.

Such were our thoughts some twenty years ago at the first Y. M. we ever attended, and being willing and desirous to learn, we formed then a resolution, that as long as the Lord should spare our life and strength, we would endeavor to avail ourselves of those blessed opportunities for our own improvement. We have tried to be faithful in the performance of our resolution, but alas! how slow were we in learning and improving ourselves! How far do we feel ourselves behind many of our brethren in the practice of that wisdom which is from above, and of those virtues, which constitute the christian character! How much have we to be ashamed of, and to beg pardon for of God and our brethren!

This will in part explain, why it is, that when the time of yearly meeting draws near, we are more and more in a strait, what to do. If *duty* seems to call, and *love* to our brethren urges us on to go, *fear* of ourselves, of our own weakness and frailty, of the trials and temptations, that may await us, would hold us back. It has been more so of late, that fear of things that had happened, and might happen again, made us shrink from going. But, thanks be to God for his gracious assistance, love prevailed, and fear was cast out;—and what is still more cause for humble gratitude, we met love by the way, and were received with kindest love by our dear brethren in Monrovia, at Beaverdam and vicinity.

Moreover, we had the pleasure of greeting not only many of our beloved brethren and sisters from the East and from the West, from the North and from the South, whom we had known and loved before, but also many, with whom we had the happiness of forming a first personal acquaintance, and all at once felt mutually attached to each other with cords of that love, which is to be perfected in heaven. This is one of the great privileges and mysteries, which

the world can neither comprehend nor exercise, but which is very plain to the children of God, in as much as *they*, and they *only*, can enjoy it; we mean—*true, brotherly love*.

We would here observe, that this yearly meeting was well attended, and the churches were pretty generally represented from all parts of our great country, where the brethren have settled. The first settlement having been made in Eastern Pennsylvania, and altogether german originally, the brotherhood spread rather South- and Westward, than East- or Northward. Hence we are not aware of any of our brethren being settled in Newyork- or any of the New-England-States. But our churches of Pennsylvania and New Jersey, of Maryland and Virginia, of Ohio and Tennessee, and of Indiana and Illinois, that is, at least of eight states were fully represented, and what is more and better still, a spirit of Love, Harmony and Unity seemed to pervade the whole meeting in a manner and degree, not often equaled, and perhaps never surpassed these many years.

The weather for several days past had been rather unpleasant and rainy; but before the meeting commenced, the sky cleared up, and during the four days, the meeting lasted, heaven appeared to be smiling on and over it. The two first days were occupied with public worship. To accommodate the immense crowd, there was preaching in three different places simultaneously for five hours each day, and from what we were able to hear, we may safely say that a pure, unadulterated Gospel was preached to every one that had come to the ground with an ear to hear.

The two last days were consumed with the regular business of the meeting, considering and answering questions, of which the printed Minutes will give a brief account. As in passing over the railroad from Wheeling towards Baltimore, the wilderness presented to the eye all along from the Ohio River to Cumberland reminded us of the church in the wilderness,—so did the many tunnels under ground, which threw us from full daylight all at once into darkness that might be felt, bring to our mind the dark moments and minutes, which we had sometimes to pass through at our yearly meetings.

However, only two dark clouds passed over the horizon of the last yearly meeting. One was caused by an act of the always kind, though often mysterious providence of our Lord, by which a beloved and respected sister from the immediate neighborhood, the wife of a worthy deacon in the church, which so kindly entertained us, was suddenly called from this earthly meeting to the heavenly meeting above. She had left her home on the morning of the first day in order to attend meeting in apparent good health, but came to the meeting somewhat ill, and in a few hours breathed her last and was a corpse. Next day she was buried, and may we not hope, that this divine interposition has not only solemnized *our* meeting, but also impressed every heart of that vast multitude present with the warning words of our Saviour, "*Be-ye-also-ready!*"

The other dark cloud hung for a while threatening over "the Gospel-Visiter," and its humble Editor. In fact, he has been under a cloud this long time. For more than fifteen years he has been clerk of Y. M. and many of his dear brethren know *him* only from occasionally seeing him acting in that capacity, being overwhelmed with business, and constantly, in and out of meeting, harassed, urged and pressed on every side. Thus circumstanced, thus embarrassed, not being able to speak when he ought to speak, nor to be silent, when silence would be best, he stands before many of his brethren in an unfavorable light, in a cloud. But thanks be to God, the cloud has been lifted up, the yearly meeting has again declared, that it is none of its business to interfere with the private affairs of members, and the *Gospel-Visiter* may continue his course, if not rejoicing at least unmolested, yet with fear and trembling.

* * *

Communicated for the Visiter.

HUMILITY.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. 1 Pet. v. 5. 6.

The Lord has given great promises to the humble: and while his word abounds with promises to such, it abounds also with denunciations against the proud. Says the Saviour, "He that humbleth himself shall be exalted: but he that exalteth himself shall be abased." While the great mass endeavor to exalt themselves.—wish to appear honorable in the sight of men, and have their good opinion, there are a few, a *very* few, that seek "the honor that cometh from God only." To these, the Saviour says, *he will give the kingdom.* He encourages them not to fear, for it is his good pleasure to give it them. But it will be a *little* flock: it will be made up of those, who have humbled themselves;—who have *overcome* and conquered the combined powers of the world, the flesh and the devil.

It is exceedingly crossing to corrupt human nature for one to humble himself, yet it must be done. Pride shows itself in ways almost numberless. In the articles of apparel, for example, it requires great decision of mind and an active faith, for one to dress for the "glory of God," desiring to please him, and having that the only motive. Says one, "I do not wish to cause remarks." I tell you, Christians must dress to please God, not to please men, who look on the outward appearance, but to please God, who looks on the heart, remarks or no remarks.

If the season is cold, and one has a garment, which will protect him against the inclemency of the weather, although unfashionable, and seemingly indecent, he must wear it, however meanly it looks—let people say what they may. They will stare at him and wonder that he looks so singular undoubtedly, but what of that! God knows his heart; he knows it, too—he knows, why he has done this, and he knows, also, that he is to be "exalted in due time."

Pride is often felt in our religious conferences. One cannot speak or pray as fluently as others—perhaps not as well as any of the rest present; consequently such a person does not wish to speak at all. Forgetting that God looks at the heart, he is not willing to attempt to do as much good as he can, though it may seem but little. On the other hand those who are gifted in speaking, are exposed to pride, on account of their attainments. It is exceedingly dangerous to a speaker to see an audience sit with fixed attention, as though enchanted with his eloquence. The danger of a want of humility, which this class are in, is, perhaps, superior to that of the other class. Great talents are great temptations, and it requires great grace to bear them.

There is great danger of a want of humility, when men feel or perhaps know, that they are commended for their good deeds. There is immense danger that they will not feel to lie in the dust, under a sense of their nothingness, and give GOD all the glory. A certain man, who had become eminent for his piety and virtue, said once that he feared his good works more than all his sins. For the former, says he, elate me with thoughts of worthiness, while the latter have the tendency to abase me and to make me humble. And God's elect will no doubt be found among those who are little known and little thought of—who are despised and esteemed beneath the notice of men.

How cheering are the promises to the humble! The Lord says in Isaiah lvii. 15. "Thus says the high and lofty one, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart

of the contrite ones." Be confounded and blush, proud man, who would be ashamed to be found weeping for your sins!—With all your wealth and pride, you are infinitely poorer and meaner than an humble Christian! You serve the most malignant and hateful of beings—he serves the benevolent Creator of all the worlds, the glorious JEHOVAH. You take up with the bubbles of the earth for your good things, and are then to be consumed,—he is an heir of immortality, of endless glory!

Desiring the prayers of all God's children, that I may be humble, and at length be among those, who "shall come from the East, and from the West, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, I subscribe myself

Your brother in the Lord.

A. H. C.

Communicated for the Visiter.

No. 2.

ON CHRISTIAN BAPTISM.

The object we have in view in addressing our readers is simply to draw their minds to divine Revelation, which is almost forgotten by an inquiring community, taking the infallible word of God as our guide and for our chart, as the mariner who sails the ocean by his chart and compass, we set out in great weakness looking up with a prayerful heart to him that cannot err to assist us in our great weakness.

The arguments which we intend to offer in favor of our proposition shall all be deduced from the word of God. "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved, and he that believeth not, shall be damned."

This is my first positive proof and wish it to be distinctly understood that whatever I may be able to prove from this text is applicable to "all men everywhere, "to every creature under heaven," Jew and Gentile and Samaritan, and every human being to whom the Gospel has been preached or ever will be preached, till the resurrection of the dead.

For this commission joins faith and baptism together with the copulative conjunction "*and*" and to both thus united, he annexes the promise of salvation whenever complied with, when Christ says "he that believeth and is baptised shall be saved."

Dare any one say, according to the common doctrine, he that believeth and is saved, shall be baptized? But it is objected, Christ does not say, he that believeth not and is not baptized shall be damned: but simply, he that believeth not shall be damned, showing that the whole matter after all depends upon faith.

True enough,—the whole matter of damnation depends upon faith, that is, the lack of it: but the whole matter of salvation depends upon faith and baptism both, if we may believe the Saviour, "He that believeth and is baptized (both) shall be saved." Thus it takes both faith and baptism, to save him, but the lack of one would damn him.

Yes, "he that believeth NOT, shall be damned," though he was baptized seven times in the river of Jordan, and for this reason too, that baptism without being preceded by faith, is of no avail, it is not christian baptism at all.

When God appoints two things to accomplish one end, it takes both to accomplish that thing designed; he that believeth and is baptized shall be saved, and he that believeth not shall be damned.

For our next positive proof, we will endeavor to see how the apostles understood this commission and acted upon it; Whether they understood and taught that baptism was necessary for the remission of sins or not. If the practice of the apostles agrees with the

commission, then we shall have double testimony.

But when and where is this new doctrine to be preached! Harken to the commission as recorded by Luke xxiv. 46–47. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." We here have the facts clearly stated, that Jérusalem is the beginning place where the apostles were to commence acting upon their commission.

But when was the time? "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49. Thus we discover first, that Jerusalem is the place where it was to commence; secondly, that the day of Pentecost is the time when it was to commence, for this was the day when the spirit was poured out, or when the apostles were endued with power from on high." Read Acts ii. 42.

Christ not only says, it shall commence at the time when the spirit is poured out, and at the city of Jerusalem, but he also says: "thus it is written." But where is there any thing written concerning Jerusalem as the place where, and of the day of Pentecost, or the pouring out of the spirit, as the time, when the preaching of the Gospel is to commence?

Let us examine Isaiah ii. 2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say: Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, for he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the Law and the word of the Lord from Jerusalem.

Thus we have it emphatically declared, that the word of the Lord shall go forth from Jerusalem. Micha the prophet testifies to the same, chap. iv. I. 2. But the query arises, Whether these prophecies concerning the word of the Lord going forth from Jerusalem, refers to the day of Pentecost or the pouring out of the spirit?

Let us examine; Isaiah designates the last days, as the time when the law is to go forth from Zion, and the word of the Lord from Jerusalem. Peter in explaining the outpouring of the Spirit to the mixed multitude, on the day of Pentecost, declares: This is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh. Acts ii. 16. 17.

Here we have the last days, proved by the prophets to refer to the last days spoken of by the apostle Peter, and to the day of Pentecost, when the Spirit was poured out, and the apostles were endued with power from on high.

Here Peter most clearly taught the converted sinner the design of christian baptism, when he says unto them: "Repent and be baptized every one of you in the name of Jesus Christ," (he now tells them its design,) for the remission of sins, (and immediately tells them what shall follow,) and you shall receive the gift of the Holy Ghost, not that they had received the gift of the Holy Ghost.

The word 'shall' most positively proves that the act of obedience must precede the reception of the gift which is offered, I know that some people object to Peter's explanation of this metaphorical expression of our Saviour. They try to make out that Christ did not mean baptism, but that it was only an elliptical form of speech, the Spirit being spoken of under the similitude of water, & they prove this by referring to Matth. iii.

11. "He shall baptize you with the Holy Ghost and with fire."

Here it is said, the Holy Ghost is spoken of under the similitude of fire; thus by making the fire a figure in one place and the water a figure in the other, they do them both away and leave nothing real but the Holy Spirit.

Let us examine it a few minutes. He shall baptize you with the Holy Ghost and with fire: which now is figurative, the Holy Ghost which stands first or the fire which stands in the second place? It cannot be the first they will say of course, for that must be literal. Very well. Born of water and of the Spirit, which comes first! The water, and then of course the water is literal, & the Spirit is a figure, if not, then the passage from Matthew does not explain it, but it does explain it, and nothing but an arbitrary construction can make out any thing else.

I ask my readers to listen to the testimony of the great John Wesley, the father of Methodism, on this verse. This testimony must be taken by every son and daughter of Methodism, both legitimate or radical, Born of water and of the Spirit. Except he experience that great inward change by the spirit, and be baptized as the outward sign and means of it, he cannot enter into the kingdom of God. Thus he says: Baptism is not only a sign, but it is the means of obtaining that great inward change by the spirit. Thank God that John Wesley told the truth; for this is as true as the Gospel.

(To be continued.)

H. K. of Md.

Dear brother.

I take the liberty, to send you the following piece of poetry. It is an extract from the pen of Holmes, and contains such good sentiment, and is so well written, that I think it will be very interesting to all sober-minded people. And let us all endeavor so to live and bear our cross, that at last we may be permitted to lay it down at the feet of Jesus, and hear the welcome plaudit, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord!"

THE CROSS.

1.

High o'er the hills of mercy see
A blest Redeemer's legacy,
A refuge for the trembling soul,
When Sinai's thunders round him roll,
When raised from the devouring flood,
The cross deep stain'd with hallow'd blood,
And crown'd with light's pure living ray
Invites him to immortal day.

2.

God's fearful wrath he's doomed to meet,
And quicksands tremble 'neath his feet,
The barren rocks of sin abound,
And gathering blackness folds him round;
But love celestial lends her wings,
And now high on the mount he sings,
While night and death and deep'ning gloom
Descend to their eternal doom.

3.

In the deep vaults of India's mine,
Beneath old ocean's foaming brine,
Shines not a gem whose beauty rare
Can with the glorious cross compare.
Oh! Let me bear it, it shall scope
The acme of my proudest hope
Yes let me bear it,—'tis a sign
Of sonship in the life divine.

4.

'Twill sooth my sorrows, calm my fears,
And dry the fountain of my tears,
Oppressed with grief and dire dismay
'Twill sweetly guide my weary way,
Till its own heav'n born light illume,
The darkness of the pilgrim's tomb,
And in the regions of the blest,
My spirit finds Eternal Rest.

Yes, dear brethren, if we will but take the cross of Christ upon us, and bear it day by day, it will soothe and calm all our fears; though darkness and thickening gloom may gather over our path, and the enemy of our souls may cause persecutions to arise, but still if we bear aloft this glorious ensign, we shall come off more than conquerors.

Then, dear brethren, let us hold fast unto the faith, striving more and more against evil. Let us be determined to conquer by the aid of God all the powers of darkness, and let us be united; for in union there is strength.

And when our warfare is over, we will have the pleasing consolation of entering into the kingdom of our God, where we can sit and sing through all eternity. Then let us lay aside all our sin and unbelief and love of the riches of this world, and take unto us the precious blood-stained cross of Christ, and run the race with alacrity, so that we may win a crown of never-fading glory and then as the poet says,

Lord! how secure and blest are they,
Who feel the joys of pardon'd sins,
Should storms of wrath shake earth and sea,
Their minds have heav'n and peace within.

How oft they look to heav'nly hills,
Where streams of living pleasure flow,
And longing hopes and cheerful smiles
Sit undisturbed upon their brow.

CEPHAS.

* * *

CHRISTIANITY.

How dark must a great portion of this world have been, before the Gospel-dispensation was ushered in, when man bowed down before gods of wood and stone, and paid homage to that, which was dead and silent. It was then, that bloodshed and carnage prevailed. It was then, that all cruelty imaginable was tolerated, and the tenderest affections were given away to superstition.

Even the parents were willing to throw their tender offspring, their own flesh and blood into the fires as an offering unto demons. But says one, Were there no good people among them? Where is the boasted Homer &c.?—Well, there were those that did appear to be more enlightened than the mass around them. But even their boasted morality was aimed so high, that but few could attain thereunto. And that morality that they taught was said to originate with these gods of wood and stone. And even Homer in his songs makes those gods guilty of things that even the infidel of our present day would not dare to do.

But blessed be God! Light sprang in on this gross doctrine; the divine Being left the shining courts of heaven, and took upon him the form of sinful man and became acquainted with grief for our sake, in order that the light of the Gospel might illuminate all the world.

And unto you that condemn the word of God let me tell, it has been the cause of light & knowledge a spreading through this world, and from the word of God comes every good and moral influences, that have ever been in the earth, and you cannot deny it. And you have not one moral quality about you, but what came from the Bible, and I must now leave the effects of religion to one, who can do more justice to it than I can as it is in poetry, and worthy of perusal from all. and let us strive to be perfect in the Gospel of Christ; for it has brought light to a benighted world.

1.

For midnight has thrown her sable pall,
Where East the sun of glory shone,
And wrapt in superstitious thrall,
Man bows to gods of wood and stone,
Gloom reigns triumphant o'er the world,

With banner to the breeze unfurl'd,
And not a star of hope divine,
Can pierce the midnight of the mind.

2.

With terror freezing, dark and lone,
Death frowns from off his iron throne,
While fearful war the tyrants slave,
Supplies the greedy gaping grave;
Unwept, unwashed, unsanctified,
Hopeless in all his tow'ring pride,
Vain man receives his sentence just,
And mingles with his kindred dust.

3.

But rising, than the moon more fair,
And clearer than the noon-day sun,
More terrible than armies are,
With banners streaming there is one,
Who robes of dazzling whiteness wears,
CHRISTIANITY, the name she bears,
Trusting in God's eternal arm,
She presses on through storm and calm.

4.

Her foes retire in hurried flight,
Like darkness from the morning light,
While through the rolling vaults above,
Burst the deep notes of JESUS' love;
Immortal life her paths illume,
And light that radiates the tomb;
There comes the world's Redeemer, giv'n
With peace and holiness and heav'n.

5.

A million hearts have caught the fires,
That burn and blaze along her train,
While notes that charm the angel-lyres,
Burst from their lips in sweetest strain;
CHRISTIANITY! Oh glorious guest!
Thrice welcome to this world of woes,
In thee the dreary land is blest,
And deserts blossom as the rose.

Compiled by Cephas.

FOR THE VISITER.

"*Take heed that ye be not deceived.*" Luke xxi. 8.

We see that there is danger of being deceived. The devil's business is to deceive souls, and how does he do this! If I would undertake to show in particulars how he deceives man, time and ability would fail me. "What I say unto you, I say unto you all, Watch." Mark xiii. 37. Watch the enemy; watch around you; watch also the ground you stand on. Man in a general way so far as I know is very contented seeing no danger. But, alas! here is the danger, when men see no danger then it is when danger is near.

When a man is aware of approaching danger, he may escape; but if not he is likely to be swallowed up before he sees his danger. Take heed! give diligence! It is necessary that men should know what sin is. The great misfortune is, men think they will not be condemned for such little trifles:—God is so merciful; he will look over such little things. But remember, dear brethren, and let us consider, he is also a just God.

Perhaps if we examine closely, he demands still some things of us which we do not observe. If so be, let us take heed, that we be not deceived. The sins of omission will condemn us as well as sins of commission. "He, that knoweth to do good, and doth it not, to him it is sin." Mark! To do good.—Not alone omit evil. Are there not many good deeds we have neglected? If so be, we are guilty. Then what is to be done! Why, says one, repent. So say we.

But here take heed! Can we repent of known sin, and continue doing the same again and again! Here we would say, we can if it is done through weakness. But we would say also, if a fashionable, vain female would tell us, she had repented of conformity to the world, and she would still continue therein, that she was deceiving herself, or in other words was deceived and was perhaps deceiving others.

Again, if the tipler would say, he has repented of his sin, if we would see him at the bar taking a dram, we should believe, that man is deceived. If we

would say we have the love of God shed abroad in our hearts, and hate our brethren, we would be deceived. If we think we are wiser than any body else we are likely to be deceived. If we sound a trumpet when we distribute a mite to a poor brother, or to some other charitable use, we are in great danger of being deceived.

If we turn from him, that would borrow of us, we are in danger of being deceived. If we neglect the assembling of ourselves together, there is danger of us being deceived. If we neglect our family-worship we are in danger of being deceived. Prayer is needful, we cannot expect to be saved without asking God to save us. "Ask and it shall be given; seek, and ye shall find; knock, and the door of mercy shall be opened unto you."

But herein we see some very zealous, they make great polished prayers, whereby they (as I suppose) expect to be saved. But alas for their enthusiasm! If they do not take the Gospel for their guide, their only sure guide, there is danger, great danger of them being deceived. When the King will say, depart from me ye workers of iniquity I have never known you. Let us therefore take heed and do not what depraved humanity thinks is right but what the word of God and sound reason say is right. I will now close my remarks: If you think the above worth it, publish; if otherwise suppress it.

C. H.

For the Visiter.

WHO IS TO PREACH THE GOSPEL?

Indiana, March 3, 1853.

A few words of apology for undertaking this all-important task before me, it being something I have never done before. I hope you will bear with me and make all possible allowance, I being no scholar, as you can plainly see.

Dear Brethren. I wonder if the ministers of the Gospel do put in practice the duty incumbent upon them by what our Lord and Master commanded shortly before he left this lower world of sorrow? I have an allusion to Matt. xxviii. 20. "Teaching them to observe all things whatsoever I have commanded you, &c." We frequently hear our loving brethren take a great deal of pains to show to the people, that Christ had in view all the commandments, which he practised himself, and commanded his chosen witnesses to teach those baptized to observe all whatsoever he had commanded them.

But I think, my loving brethren have forgotten to teach one of the greatest commands in the Gospel, i. e. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." verse 19. of same chapter. This, I think has been neglected, and should be renewed. I have reference to the practice of our dear brethren at the present age of the world in confining the command of teaching the nations to certain brethren, as the church may see fit to choose by vote. This has been a practice for years, and answered a pleasing purpose in time past.

But now there is a loud call for reformation.—Why? Because we have come to the time of the midnight-hour, when the voice should be heard, Up, the bridegroom cometh: go ye forth to meet him! I understand that Christ meant just what he said, that they (the apostles) should teach the baptized this command also, that they, as many as feel it their duty, should preach the Gospel. For, take notice,—this is a command that Christ gave to the apostles, that they should teach all nations.

Let this be enough to convince us, that this is the duty of the brethren to teach the baptized to preach the Gospel as well as to keep any of the other commands, which Christ gave. I hope I

am understood so far. This is not all the proof I have to offer. As I am destitute of any proof for elections being held to put brethren into office from the first of Matthew to the final Amen of Revelation, but the ordaining of bishops and setting one apart to fill the office of an apostle, and the deacon-question excepted.

We read in the Revel. of St. John i. 6. that "Christ hath made us kings and priests unto God and his Father." I would ask, who can give us greater authority than Christ? Hath any one greater authority than a king? Read again, "And hath made us Kings and Priests unto God and his Father." He hath purchased our liberty, by suffering the penalty due to us on the rugged cross. Yes, he hath made us kings and priests through his suffering the death of the cross.

We find 1 Corinth. xiv. 1. that the apostle Paul writes, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." So says the apostle, but now if it would come to light that a brother felt it his duty to prophesy or to teach the nations, as I understand it, he would be excommunicated from the body of Christ. Lamentable to say, while we read in the same chapter, verse 31. "For ye may all prophesy, one by one, that all may learn and all may be comforted." And I understand the apostle to mean just what he says, that all the brethren may prophesy or preach one by one.

Read Paul's 1st letter to the Corinthians xii. and xiii. and xiv. chapters and pause and ponder well, and you will find that this order must have been observed in that age of the world. And if it was the practice in the apostle's time, why not the practice now? For instance, the apostle says xiv. 32. "And the spirits of the prophets are subject to the prophets; for God is not the author of confusion." Suffice it to say, that if good order is kept, every brother may preach. But we should not speak all at one meeting, but some now and some then.—

I expect an answer in the Visiter, but I would be very sorry to get answered by tongue-lashes; on the other hand I would rejoice to get a "Thus saith the Lord" for an answer. For if Christ shall make us free, we shall be free indeed. I am no pharisee, nor an imposter, but a lover of the truth and a perfect wellwisher to all the loving brethren.

I said it calls loudly for a reformation. My reason I have not fully given; yet I mean we have got into a prayerless time. Where is the brother,—where is the sister, that goes into private conversation with their God in prayer, and how shall we elect a brother to an office through the Spirit of God, when the salt has lost its savor! If we are prayerless creatures, we cannot elect a brother pleasing to God. I think a change could be made, if an election is held, and two or three, or four or five brethren should get votes, let them cast lots, who it should be. The finger of God should have some chance, since I am aware that the loving members sometimes go to electioneering instead of praying to God for light and knowledge, though strictly forbidden by the brethren.

N. B. I do not want to be understood, that I contend for all the brethren must prophesy or preach. No, I am aware what Paul says, "But he that is ignorant, let him be ignorant;" and "God hath set the members in the body, as it hath pleased him; some to speak, and some to hear." But the apostle says also, "Quench not the spirit, despise not prophesying." And again, "Covet that ye may prophesy."—

I do not want my dear brethren to bring testimony from the Jewish rites and ceremonial law and priesthood, but from the New Testament, to overthrow my views; and I will yield with pleas-

ure ; and if they cannot do it, I solicit them to come on the broad platform of the apostles, Jesus Christ being the chief cornerstone.

Love is the golden chain that binds
The happy souls above,
And he's an heir of heav'n who finds
His bosom flow with love.

M. N.

(Will not some one of our dear brethren try and answer this beloved brother in love and to his satisfaction ?)

* * *

THE CHURCH IN THE WILDERNESS.

or

Testimonies of the existence of an apostolical church from the beginning of the Gospel up to our time.

Continued from page 256. Vol. II.

Having shown in our former numbers, that while the Waldenses and Bohemian brethren in part gave up their distinctive principles & practice, and lost their identity with their forefathers being united and amalgamated with the Reformers of the sixteenth century, and others, faithful to their ancient principles, lost their name, and were called "*Anabaptists*," and finally *Taufgesinnte*, *Baptists*, *Mennonites*,—among these we must look for the church in the wilderness in their time and place, that is at least during the sixteenth and seventeenth centuries, and even a considerable part of the eighteenth,*) we may now pass on to the origin and history of our own fraternity.

But before we enter upon this, we ought to say a little of a man, who lived half a century before our history commences, and who perhaps might be called the forerunner of our brethren. To this idea, that he was a kind of a forerunner of our fraternity, we are led by a treatise, bearing his name, which is put in front of a book, published by our ancient brother Alexander Mack in the year of Christ 1713.

We know but little of this man, except what he says himself in this treatise, and that he published also a new translation of his own of the New Testament on Baptist-principles. We are sorry to say, that we do not possess that translation, though if we mistake not, we have seen a copy of it many years ago, and believe some few may be yet extant in our wide-spread brotherhood. In fact, we know nothing of this author's parentage and descent, of the time of his birth nor of the end of his life ; neither do we know nor have means to know in what connection he stood ; whether he was connected with friends, sympathising with him in his religious sentiments, and practising them, or whether he stood alone, a witness of the truth in the midst of a wicked and adulterous generation.

All we know, is his name, and the time and place, when and where he put forth his publication, and from this we may conclude, as well as from the fact, that he said so little about his own "Self" that though he was a learned man, well acquainted with the ancient languages, and deeply versed in the word of God and christian antiquity, he felt a greater desire to glorify the name of God by exhibiting and defending the word and ordinances and principles of the Gospel, and thereby promoting the eternal welfare of his fellowmen, than to seek his own glory. We leave it to the judgment of the pious reader, whether this is not a character

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*)We have the testimony of one of our own brethren, Christopher Sower, who spent nearly a century ago several years in England, that he became acquainted there with Baptists, who observed like us, trine immersion, feetwashing &c. Query: Is there any remnant left, or have they all exchanged their ancient practice for a more convenient one!

istic of a true Christian or a man of God?

But while we say this, we would caution our dear readers, not to understand us, as if we wanted them to put implicit faith unto what this man, or any other man wrote or said. No, no. This we should never do, if we love truth and our soul's salvation. Our brethren, we mean, all true Christians, never did. Whatever they heard, whatever they read of other men's sayings, with respect to those things pertaining to our soul's peace & salvation, they compared it diligently with the infallible word of God, and only that which was corresponding therewith they held fast.

Having premised this much, we will now give the title of the book with the name of its author, as we have it before us in a recent edition, printed in Lancaster, (Pa.) 1822. in the german language. We translate as follows,

"CHRISTIAN MANUAL, wherein is treated

I. Of man's creation, his fall and restitution.

II. Of the reception of young infants into the visible church of the Lord.

(This part contains a strong argument against Infant-Baptism.)

III. Of Holy Baptism.

IV. Of Church-Discipline.

V. Of holy Feet-washing.

VI. Of the holy Supper.

VII. Of the prohibition of swearing oaths.

(Dedicated) to all lovers of truth for their use and benefit at home as well as on journeys and in company.

By Jeremiah Felbinger.

To this we will add an extract or perhaps the whole of the short preface.

"The author wishes to the reader temporal and eternal welfare.

God-loving readers to whom this christian manual may come, know, that nothing new will be found therein, but what long ago the Son of God, Jesus Christ, and his holy apostles have taught and established. This heavenly teacher we have received for our benefit, and for the promotion of our salvation, and therefore it is proper, that we abide in his doctrine steadfastly and unfailingly. His doctrine is holy and saving. It is also reasonable, and maketh wise the simple. It does not take away reason from man, but it illuminates his reason and understanding more and more, and therefore Christians have a reasonable service.

But in like manner as we are in duty bound, to follow Christ our Lord and Master in holiness and innocency of life, and for his sake also to bear and suffer all patiently,—even so it is our duty to observe his institutions, baptism, feet-washing, and the Lord's supper. For if any one would be faithful and obedient to his Lord in one thing, but in the other unfaithful and disobedient, how could he say of himself that he was his faithful and obedient servant? Christ may say truly, He that is unfaithful in the least, is also unfaithful in much. Therefore it is proper we should use all diligence, to be obedient to our Saviour in all things, and to consider none of his institutions with disdain or as unnecessary, though they may be considered so by some.

Now he that loveth the Lord Jesus, let him examine with me, whether he has hitherto assented to the true order of baptism, as instituted by Christ! Whether he lives in conformity to that church-rule, prescribed by Christ, and is willing to be reproved by his brother, and to make amends, when he has done wrong, or when his duty is required of him; or whether he is rather most too ready to judge of the mote in his brother's eye, and on the other hand is not able to see the beam in his own eye? Again, whether he is also satisfied with the holy feet-washing, which the Lord Jesus has instituted, and whether he understands also of what import it is!

Whether he assents to the holy Supper, as it is ordained by Christ, and whether he also liveth worthily, as it is proper and necessary, to partake at the table of our Lord Jesus. Lastly, whether he have also kept his tongue and his heart pure from all swearing, and whether he have pronounced his Yea and Nay always with a simple heart as before God, whose majesty and spirit filleth heaven and earth!

Should he find, that he has failed here and there, let him begin *now*, TO-DAY, (to repent) and to obey and become faithful unto Christ in each and every thing. And if even in the commencement there would be nothing but only a sincere desire and serious resolution, to live for the future according to all the commandments of the Lord Jesus, yet there may be accomplished a great deal by it. For Jesus, the author and finisher of our faith, will carry out the good work, thus begun, more and more to his glory and our salvation. Unto this our faithful Saviour, and unto the word of his grace, I commend you from my heart.

Done at BERLIN (in PRUSSIA) the 20th August in the year after the gracious birth of the Son of God 1651."

By this we know now, that this JEREMIAH FELBINGER lived two hundred years ago in BERLIN the residence then of the Elector of Brandenburg, whose successors have assumed since, the title of "Kings of Prussia;"—that he at the same time was a pilgrim, and desired to be a follower of the great King of kings, Jesus Christ, and endeavored to persuade others, to become such too. As to his Baptist-principles we cannot doubt, after reading his book, and for the satisfaction of those, who cannot read the original, we will only insert a few sentences from it here on that subject.

"To baptize and to immerse is one and the same thing, and so is likewise baptism and *immersion*. (The german word) *Taufen* is derived from *tief, tiefen*, whence the compound verb *vertiefen*. For if one is to be rightly baptized, he must be pushed down into the depth of the water, so that the water flow together over him. In the Greek books of the New Covenant the word *baptizein* is found, which signifies in Latin *mergere*, and in german *eintauchen*, TO IMMERSE; hence *baptisma* and *baptismos*, *eine Eintauchung*, an immersion; *baptistes*, *ein Eintaucher*, an immerser." (See page 37.)

"He who has the glory of God and Christ at heart, as well as his own salvation, let him investigate with me in the fear of the Lord his christianity, his faith, and particularly too his baptism, whether it corresponds with the institution of Christ. Should he find himself in an error, which the holy Gospel will show unto him soon, if he only will believe in it, then let him give the glory to God, and return betimes and follow after his Saviour Jesus Christ not only in those things, which appear high and perfect, but also in those, that seem lowly and insignificant. No man can come to the end without a beginning, and the Master, who has called us to christian perfection, the same has also commanded us to observe the first principles of our profession. Heb. vi. 1. 2. Mat. v. 48. xxviii. 19. 20. Mark xvi. 15. 16. But if any one will pass by the first principles as of little account, and absolutely will aim after perfection (as he thinks,) then let him see to it, that he may not be deceived in his arrogance; for he that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much," testifies Christ himself. Luke xvi. 10. (See page 40. 41.)

"And now we have sufficiently and clearly shown from the holy scriptures

1. What baptism is, viz. an immersion commanded by God through Christ.

2. Whom we are to baptize, viz. *not* bells and other inanimate things, *nor* lit-

tle infants of six weeks, who cannot understand nor believe the doctrine of Christ, and to whom the obedience and death of Christ is more than sufficient for their salvation, in case they should die in their infancy; but people of a mature age, who can be instructed before their baptism in all the necessary articles of Christian faith, and who also give their assent to the doctrine, and are willing according to the same in obedience to their Master, Christ, to lead a holy life &c." (See page 45.)

Let this suffice for the present.

From one of our dear Western brethren in Macoupin co. Ill.

Dear brother!

Having received No. 8. of the Gospel Visiter vol. II. I find in page 181. things I feel constrained by love to answer. The article, signed P. D. supposes a critic to ask our Western brethren, Why do you not follow the example of Christ and perform baptism in Jordan, at the age of thirty years, to follow the exactness contended for in cases of dispute?

Answer. We understand a command and an example to be two things; a command brings with it power and teaches action; an example shows how an action is performed. Now, Br. P. D. Did Christ command all nations to be baptized?—Certainly all believers in every nation. Who was to go? Answ. The apostles. Then Jordan is only in Judea; still baptism was to be performed where the name "Jordan" was not known, but not, where water was not known. Then Christ was baptized in the water of Jordan, as believers of all nations should be in following the example, (i. e. baptized in water.) Christ did not leave his own (country's) water or rivers, neither should we as Western brethren.

Now as to the age of 30 years, Christ has not said nor left us an example, but includes all ages in the word, "He that believeth and is baptized shall be saved." In this it is essential to follow exactly his example to receive none but them that have been baptized in water, such as he has in his own country or nation where he is living. O dear br. P. D. You see the Western brethren should be strict in following Christ's example in washing feet, lest it be said *in* place of rising from a table set with a supper, this critic might see nothing but — but — hats. [There must be strange sights sometimes in Illinois—indeed.]

O do not think I wish to make light of the views of my brethren. I believe they are sincere, but in error. Now Christ did wash all the disciples feet, is conceded. John xiii. He told Peter, what I do thou knowest not now. He does not say, when he should, but that he should know hereafter. Then what it was, or whether in this life or the future I cannot say more than the word says. The 12th verse then says, "Know ye what I have done unto you. I then would rather incline to the idea, that Peter knew that it was not only necessary to have his feet washed, but that he & all the apostles should also wash one another's feet. See verse 13—15. Now verse 16. shows his preference as Lord and Master, which they were to know, not to be greater than his Father who sent him, and they his sent not greater than their Master. If we are right, then Peter did know that he did not before know.

Now to sum up the matter. the Father stands at the head of all individual existence; Christ at the head of every man; then individuality must come to a oneness in Christ: many members one body: then every member in the literal body evidently moved into action, in pouring, girding, and washing the disciple's feet. So then should we follow his example, every brother and sister in the body of faith should move into action under the command of Christ, one as much as the other. Take notice, the word '*one*' is used, not *two!* one girded, the other washing, the one wiping nor one washing the other wiping, either—would be strange reading in the West.

I remain yours in brotherly love.

ISHAM G.

P. S. Please publish this letter. Let all see that we cannot give up the word yet.

[Never fear, brother; we don't want you to do that. Ed.]

This P. S. looks too bad, and I think meant bad. It cannot be a brother, using an expression of this kind, as though brethren would persuade them to give up the word. By another brother, (see page 72 of vol. iii)

THE MONTHLY GOSPEL-VISITER.

VOL. III. JULY 1853. NO. 2.

For the Visiter.

NO CROSS, NO CROWN.

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. ii. 5.

'No cross, no crown.' This is a hard saying. Every one wants the crown;—no one wants the cross. When we hear the Saviour speak of the blessedness of those, who shall be heirs in the kingdom of heaven, — of those who shall be comforted, — of those who shall obtain mercy,—shall see God,—shall be called the children of God; (Matt. v.)—when we hear the Spirit say to the churches of being given to him that overcometh, a crown of life, of the hidden manna to eat, of receiving a new name, of power over the nations, of being clothed in white raiment, of being made a pillar in the temple of God, and being granted to sit with Christ on his throne;—(Rev. ii. & iii.) with a crown of righteousness and glory on his head; — all this is very pleasant, and no one would get tired of such good news.

But when that same Saviour says, "Verily, verily, I say unto you, Except a man be born again, he cannot see the Kingdom of God;" John iii. 3. repeating and explaining it again and again; when we hear him say, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" Matt. xvi. 24. in short, when we find in connection with every promise some condition required, the fulfilment of which is in opposition to our natural inclination; — then we begin to say with those in the Gospel of John, (vi. 60.) "This is an hard saying; who can hear it?"

Yet, whether it is an hard saying or not, it is a true saying, No cross,—no crown. Though man, in his primitive state, possessed a crown without a cross, he has lost that crown. Though he was once a born king, being the offspring of the King of kings, of the Lord of lords; by disobedience to his kind and heavenly parent he forfeited his kingdom, and became an abject slave;—a slave to lust, a slave to sin, a slave to Satan. Though he was once invested with power, authority and dominion, such as never any earthly monarch enjoyed, "dominion over the fish of the sea, and over the fowls of the air, and over the cattle, AND OVER ALL THE EARTH,—(where was ever a kingdom like this?) and over every creeping thing that moveth upon the earth;" — this dominion has departed from him, and he is reminded of his sad condition, whenever a dog growls at him, a horse lifts up his heel against him, or any of the brute creation bid defiance to his authority. Yes, we repeat, though man once possessed a crown of life, and even the tree of life was in his keeping, by reason of sin he was deprived of that crown without a cross, and, shut out from the tree of life, he became subject unto Death.

Oh man, how art thou fallen! Thou, who wast made but a little lower than the angels; who wast crowned with glory and honor, and who wast set over the works of the Almighty;—oh how deeply art thou fallen!—how totally deprived of that glory and honor and dominion, that

ours was thine!—how irretrievably, how irrecoverably lost to thee was that crown, accompanied by no cross!—

No, my friends, that loss could never have been retrieved, that crown could never have been recovered by man, fallen man. No man, however wise and ingenious, however strong in power and will, however great in authority and dominion, could regain that lost crown for himself;—no brother could recover it for his brother. Ps. xlix. 7. 8. No; no created being, even not a glorious angel before the throne of God, nor all the angels in heaven and all men on earth, uniting all their wisdom and power together,—none, no mere creature, could restore to mankind that crown.—Why? Simply because God had originally bestowed it on man, and God only could restore it.

God alone, I repeat, was able to restore it, and—oh bless the Lord for his incomprehensible love and goodness!—he was also willing to do it. And oh what amazing depth of love opens before our eyes, when we contemplate, how it was accomplished. "For so God loved the world, that he gave his only begotten Son." He, who was in the bosom of the Father, and possessed of ineffable and divine glory;—He, whom all the angels in heaven delighted to worship, whom the Father had appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power;—He, of whom it is said, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."—He freely undertook to restore that lost crown to mankind.

But no cross, no crown. Had God in his eternal wisdom conceived any other way to obtain the same end, can we for a moment suppose, that he would have given up his only begotten and well beloved Son to the cross?—No, no. We must at once conclude, that there was no other way, or surely God would have spared his only-begotten Son from the —Cross.

Or—do we suppose, that Christ suffered only the cross at the end of his earthly pilgrimage?—No, no. From the moment, so to speak, that the Son of God became willing to undertake the redemption of the world, he had taken upon himself—the cross. Hence it is said, that he was "slain from the foundation of the world." Rev. xiii. 8. He suffered already the cross, when he left his heavenly Father's throne, and took his abode with sinners; when he, upon whom the world depended for support, became himself a helpless child; when he the Lord and appointed heir of all things, became subject to his earthly parents; when he, the holy one in Israel, came in the company with sinners to John's baptism; when he suffered hunger and thirst and temptations of the devil and of men; when for all the good he did he was reviled and rejected and persecuted.

Yes, we repeat, Christ suffered, and had suffered the cross long ere the multitude of his enemies cried out, "Crucify him, crucify him!"—long ere Pilate delivered him to be crucified;—long ere the soldiers stript him, and put on him a scarlet, (royal) robe, and a *crown* of thorns (yes, no cross, no crown, not even a *crown of thorns,*) upon his head, and a reed in his right hand, and mocking him, saying, "Hail king of the Jews!" long ere he was led out to mount Calvary, bearing his cross, and finally being *nailed* to the cross.

But the nearer it came to that, the heavier the cross became. Or don't you

think, dear friends, it was a cross to our Saviour, when he saw and heard his disciples striving, who should be greatest, and he, the Lord and Master had to stoop down to wash their feet, and thus teach them humility? Don't you think, it was a cross for him to know, that even of his most beloved friends one would betray, the other deny him?—Don't you think, it was a cross to him to know, that his hour was come; to know beforehand all what should come to pass, to know with such certainty, that his body would be broken, and his blood spilt, that he even instituted bread and wine as emblems of the same, before it actually happened.

Yet, my friends, we do not understand the mystery of the cross, and the absolute, unavoidable necessity of it, unless we follow our Saviour to the garden of GETHSEMANE. There we'll see indeed, that without the cross there would be no crown. For there we see him in exceeding great sorrow, even unto *death*, laying prostrate on His face, and hear Him praying again and again, saying, "*O my Father, if—it—be—possible, let this cup pass from me.*" Here let us pause and reflect deeply upon the import of these words of our agonized Saviour, "*If it be possible.*"—

"*Hear, O heavens, and give ear, O earth:*" for the Son of God *prayeth three* times in utmost agony to His Father, "*If it be possible, let this cup pass from me,*"—and yet the cup is not removed.—Was it not possible for eternal wisdom to contrive some other plan for the salvation of mankind?—Was it not possible for omnipotent power to save sinners without exposing the most Holy one thus?—Was it not possible for divine sovereign mercy to pass an act of amnesty, an act of general pardon for transgressors without treating the most innocent as such?—In a word, Was it not possible for boundless love to save the Son of God from the cross and save the world too?—

No, no; the fact of CHRIST's actual drinking *that* bitter cup, and submitting to all those dreadful sufferings and *that* most cruel and ignominious *death on the* CROSS, after all He *had done and suffered before, and notwithstanding his tears, his prayers, and his entreaties,*—this fact most evidently proves, however mysterious it be for us here below, *that it was not possible for Christ to obtain a crown of life and glory for man, without himself suffering the Cross, and that the only and the whole plan of salvation may be expressed in these words,*

"NO CROSS, NO CROWN."

(Some of the leading thoughts above were suggested at a little evening-meeting near the place of the recent Yearly Meeting. The importance of the subject was the cause of further reflections and writing them out, and they are hereby communicated out of love to all the cross-bearing children of God, and also to all the cross shunning children of men, who may see this. To be concluded hereafter.)

FOR THE VISITER.

ON IMITATING CHRIST.

The imitator of Jesus Christ is one, who being interested in him as his propitiation, cannot but choose to follow him as his pattern; for he knows that though it be not the only or principal end why the Son of God was manifested; it is however, a very considerable part of his errand, in visiting these regions of mortality, to give us a fair transcript, and a living copy of all those graces and duties that are pleasing unto God, and that are commanded in the law.

He reverences indeed the footsteps of the flock; and blesses God for the holy examples of living and dead saints;

which are noble incentives to piety and a devout conversation. But still he regards the holiest examples of living and dead saints, as but imperfect models of duty; some of their actions being evidently sinful, and others of them doubtful and suspicious. JESUS CHRIST he considers as the only finished pattern of obedience; in whose presence MOSES is not meek, SOLOMON is not wise, JOB is not patient, DAVID is not upright, ABRAHAM is not strong in faith, ELIJAH is not zealous, and PAUL, the laboring apostle, is not diligent.

His fellow-saints, and those who have gone before him, may indeed surpass him in what he actually attains unto, but not in what he aims at. He knows, that the finer the copy is, the fairer will be the learner's hand, therefore he sets the Lord always before him.—To follow the steps of Christ alone, is far more eligible in his esteem, than to go in the way of the world, or follow the multitude to do evil.

And how can it be otherwise when he considers, that the example of Christ is the example of his best friend, his glorious head, his great Lord and Master, his leader and commander, the shepherd and bishop of his soul, the captain of his salvation and the author of his high and heavenly calling?

He reckons it a far more glorious and honorable attainment to resemble his blessed Saviour in holiness, and obedience to the will of God, than though he could be like him in the power of working miracles, a power which has been in some measure imparted to the workers of iniquity.

These most invaluble books, the Gospels of MATTHEW, MARK, LUKE, and JOHN, that contain the sacred memoirs of the life of JESUS, he prefers before any other biography. These venerable histories he peruses day and night; not merely with the eye of a critic, that he may understand their sense and discover their beauties; but with the eye of a painter, who gazes at a fine picture, that he may imitate the artist's delicate designs, that he may go and do likewise.

In all places, companies, duties, and emergencies, he labors to consider with himself, how would my Lord and Saviour, were he in my place, acquit himself on this occasion?—Would he do this or that?—Would he allow it to be done?—

There are many actions of the man Christ Jesus, which were performed by him as a human creature, in conformity to the moral laws which are to be imitated in the letter of them. If he obeyed his parents, prayed to his God, forgave his enemies, paid tribute to Cesar, despised no man for his poverty, esteemed no man for his wealth; if he pleased not himself nor sought his own glory, if he was heavenly in his discourse, cheerful in his obedience, unwearied in his application to his work, and mortified to the world in the whole tenor of his conversation: These are branches of his behavior, in which the servant of Christ follows him in the most literal sense, though at an humble distance, not as ASAHEL followed ABNER, but as PETER followed his MASTER, *afar off*. These duties are not only incumbent upon him by the authority of the precept, but are sanctified unto him, are rendered sweet and easy by the example of the Lord.

But there are other actions of Christ, in which he acted as God: he fasted forty days, he judged the hearts of the pharisees, he took the ass of another man to ride upon, as if it had been his own; he scourged the buyers and sellers out of the temple; he foretold future events, & performed a great number of miracles. To imitate these in the letter of them, the christian knows very well, is utterly im-

possible; and to attempt it absolutely unlawful.

And though the matter of them is only proposed to his faith, the spirit of them or the mind with which he did them, is also proposed to his imitation. His taking upon him the form of a servant, when He was in the form of God, and his giving himself a sacrifice unto God of a sweet-smelling savor; though for the matter of them, they are actions utterly incapable of imitation: yet, even these high acts in the true spirit of them, the christian will endeavor to transcribe, by an humble and condescending behavior, and by walking in love as Christ also loved him.

As JOHN the Baptist did go before the MESSIAH in the spirit and power of ELIAS, though there was a great difference between the individual actions of these two great men, so he goes in the power and spirit of Christ, notwithstanding the huge distance that must always be between the Saviour and the saint.

He may as his Lord and Master, be exposed to calumnies of every kind; but at last his righteousness is brought forth as the light; and even when he gains not the applause of the tongue, he wins the approbation of the heart. If any human thing could reclaim an ungodly sinner, it would be the *conversation* of him who imitates the life of Christ.

Here even the carnal man beholds the reality of religion brought home to his very senses, and the power of his lusts is assaulted, with holy violence. As Christ is the visible image of the invisible God so is this man the visible image of Christ, whom the world seeth no more, because "the heavens must contain him until the time of the restitution of all things."

A. H. C.

For the Visiter.

ON CHRIST'S DYING IN THE STEAD OF SINNERS, TO MAKE FULL SATISFACTION FOR THEIR TRANSGRESSIONS.

That Christ died for his people, not merely for their good, but in their room and place; is a fundamental article of our holy religion, and a grand peculiarity of the Gospel; though regarded by many as only a speculative point, and by many traduced as a senseless absurdity, inconsistent with reason and the perfections of the Deity. And here I must confess, that if we were not to attend to the sacred oracles as our rule; if we were solely conducted in our researches by the light of nature and reason, our cause is lost.

For though the doctrine itself is not contrary to sound reason, it is the mystery of His will, which is hid from the wise and prudent, and which would never have entered into our thoughts, if God had not been pleased to reveal it. Let us go to the law and testimony; & according to the observation of one see that the death of CHRIST is exhibited in *three* capital views; as a *price*, a *punishment*, and as a *sacrifice*. And it will, from every one of these, appear, with the brightest evidence, that the death of Christ was a true and proper satisfaction in the room and stead of his people.

Let us begin with it as a

PRICE.

Now, what is a price? A price is a valuable compensation of one thing for another. A *slave* is redeemed from captivity; a *debtor* from prison, when some gracious redeemer procures their liberty, by giving some equivalent to the person by whom they are retained. We are d e b t o r s; we cannot pay unto God, what we are owing. We are c a p t i v e s, and we cannot hasten to be loosed. JESUS CHRIST is the merciful Re-

deemer, who pays the sum we are owing, and says to the prisoners, Go forth.

Will we not believe an apostle, when he tells us, "*Ye are not your own; ye are bought with a price?*"—Would you know, what this price is? Another apostle will tell: "*Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.*" Now, though it be true that there is a redemption by power mentioned in scripture, yet, redemption by *price* is the *only* proper redemption; and we cannot reasonably doubt but redemption by price is the meaning of the most remarkable texts of scripture, where Christ is characterized by this lovely denomination.

What has He obtained for us by his death?—*Eternal Redemption.* Heb. ix. 12. What have we through his blood? *Redemption and forgiveness of sin.* Eph. i. 7. What is Christ made unto us of God? *Sanctification and redemption.* 1 Cor. i. 30. What did they look for, that expected the coming of the Messias? *Redemption in Israel.* Luke ii. 28.—Even Job could say, "*I know that my Redeemer liveth.*" Job xix. 25.

We sold ourselves for nought, and we are redeemed without money of our own. The Redemption of the soul was too precious to be effected by our impoverished stock.—But we are not redeemed without price to the Lord Jesus, *who gave himself for us, to redeem us from all iniquity.* The ransom was paid down, the PRICE beyond all price; a sum too large even for angels to compute.

Let the adversaries bring forth their strong reasons. If, say they, the death of Christ was a proper price, it was paid to the devil, whose CAPTIVES we were. No, it was paid to God, whose captives we were; the devil was only his slave, jailor and executioner. But, say they, if it was paid to God, it was paid by Christ to Himself. And where is the absurdity here? It is true, a man cannot satisfy himself as to a money-debt, by giving money to himself that another owes him; yet as to a criminal debt, there is nothing to hinder a just judge even among men, to satisfy his own law by submitting to what *it* requires. Nor does this Gospel-doctrine calumniate the Deity, as though he was a greedy tyrant, that will let no prisoners go, unless he can get great riches for their ransom. For our price did not enrich Him, but only paved the way for our being released to the honor of His justice.

Next let us consider it as a

PUNISHMENT.

A punishment is never inflicted by a just governor, except upon transgressors of the law; for, "to punish the just is not good." It is for the punishment of evil-doers that magistrates are set up by God. Now, if the death of Christ was a PUNISHMENT, it must unavoidably follow, that it was vicarious. Why wouldst thou, O heavenly Father, command the sword of justice to awake and smite the man that is thy Fellow?—Surely it was not for his own fault; for "he did no sin, neither was guile found in his mouth." Even Pilate acquitted him, and Judas absolved him.

Why then did the Almighty Sovereign of heaven permit such an innocent person to be put to death? Why did not the thunders awake? Lo! here the mystery is unfolded: He died "the just for the unjust, that he might bring us to God. He was cut off, but not for himself; for the transgressions of my people was he smitten."—Let insolent cavillers object, that it degrades our Messiah, to regard him in the light of an executed felon; the lower the humiliation, the deeper is the love.

Lastly, that Christ died in the room and stead of his people, appears from its being called a

SACRIFICE.

Who knows not that our Redeemer is often styled a high-priest? His human nature was the victim, his divine nature the altar, his body was the tabernacle. Who knows not, that the legal high-priests did bear the sins of the people? —And because they could not atone for the people by laying down their own lives, they offered bullocks, goats, lambs and sheep.

Whatever absurd accounts our ancient and modern Socinians have invented of the meaning of sacrifices of expiation, most certainly the language of them was, O Lord, I have sinned; I deserve to die; but I beseech Thee, let thine anger fall on this my victim, or on that which is signified by it; and be merciful to me, a sinner! Thus God was ceremonially appeased, sin was expiated, and the Israelite was forgiven.

(The foregoing in our humble judgment most excellent article we recommend to the prayerful perusal of those of our Western brethren, who cannot find in the Gospel anything of the vicarious sufferings of Christ, as one of them writes to us, adding, "This is of Latin origin, and signifies in place of another." We hope, he will find that it is of DIVINE origin, and signifies exactly what is expressed, and that his inquiry, "What are the sufferings of Christ intended to effect?" is clearly answered in the above. Should he persist in what he says further, viz. "I cannot think, that our heavenly Father intended, that he (Christ) should suffer in place of man, who is the transgresser, or He would have named it any how once;" while the fact is, that it has been named in almost innumerable places, and while he himself admits, that we find it stated, "HE SUFFERED FOR US," &c. which in *our opinion, can have no other sense or meaning, but that he suffered in our place and stead*,—we repeat, that if our Western brethren generally should hold and persist in that sentiment, that Christ did *not* suffer in our place, we would be sorry and truly afraid, that there is more in the way of a real union with us, than a mere difference in the observance of some of the ordinances. May the Lord by his good Spirit, through the infallible word of God enlighten, lead and guide us into all truth, and make us all truly humble and willing to learn, not from man, but from God!)

* * *

ON FUTURE REWARDS AND PUNISHMENTS.

In heaven and in hell men will not be rewarded or punished all alike, but there will be *different degrees* of happiness or misery in proportion to their different conduct and behavior in this world. As nothing is more equitable in itself, so nothing is *clearer and more demonstrable* from Scripture. Shall not the Judge of all the earth do right, in every single instance, as well as in the general account? It is not only agreeable to the first principles of reason, but may also be confirmed by the most express testimonies of revelation.

With regard to the righteous: the prophet Daniel could say, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Our Saviour carries the similitude further: "Then shall the righteous shine forth as the sun in the kingdom of their father; so that their different degrees of glory are here specified.

In like manner St Paul saith: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another

or star in glory. So also, is the resurrection of the dead."

The same apostle speaking of acts of charity and liberality, recommends the practice with regard to the different recompense of reward: "He who soweth sparingly shall also reap sparingly, and he who soweth bountifully shall also reap bountifully." That harvest that a man shall reap in the next life, will bear proportion to the good seed that he shall sow in this.

Our blessed Saviour himself proposeth different rewards correspondent to the different degrees of piety and virtue: "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whoso shall give to drink unto one of these little ones *a cup of cold water only* in the name of a disciple verily I say unto you, he shall in no wise lose his reward." Not the *least good action* shall pass without its reward. In his parable, also, of the pounds, he observes the same exact rule of proportion, and assigns to him who with his one pound had gained ten pounds, authority over ten cities; and to him who with his one pound had gained five pounds, authority over five cities.

With regard to the wicked, our Saviour speaketh of some persons for whom it shall be more tolerable in the day of judgment than for others: "Woe unto thee Chorazin, woe unto thee Bethsaida! it shall be more tolerable for Tyre and Sidon at the day of judgment than for you." "And thou, Capernaum, &c. it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

Our Saviour threateneth different punishments to the wicked, as he promiseth different rewards to the righteous, greater or less according to the different nature and quality of their actions,—"Unto whom much is given, of him shall much be required." And he denounces a heavier woe than others upon hypocritical sinners. "Woe unto you Scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation."

It is evident, then, and undeniable, that "every man shall receive his own reward," or punishment, according to his own labor, according to that he has done, whether it be good or bad." And what a powerful dissuasive is this from all manner of sin and wickedness, and what a mighty encouragement to

"Abound more and more in the work of the Lord, forasmuch as ye know, that your labor is not in vain in the Lord."

A. H. C.

* * *

POETRY.

ON SPRING.

"For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. Song of Solomon ii. 11. 12.

Composed by a sister in affliction.
April 22d 1853.

Hail beautiful, bright, welcome spring,
Indeed welcome thou art!
For joy and gladness, thou do'st bring,
E'en to th' afflicted heart.

Hail beautiful, bright, welcome spring,
Time of the pleasant flow'rs,
Time when the feathered songsters sing;
'Mid the green trees and bow'rs.

Yes spring, thou art full of good cheer,
Both to the grave and gay,
After the days of winter drear
Have passed and gone away.

Thus may we live in love and peace,
And our kind wishes blend;
That when this mortal life shall cease,
Our Spring may never end.

S. A. R.

A few lines to S. A. R.

Sister, whom I never saw,
All I know fills me with awe,
Rouses me to bless the Lord,
And to pray, "Thy grace afford!"

Here is sore affliction's child,
And yet happy, hopeful, mild;
None but Christ could make thee so;
None but He can keep thee so.

Rest assured, sister dear,
Ever wilt thou find him near;
Yea, if Him thou dost not leave,
Nothing, nothing thee can grieve.

Oh, then only faithful be,
Love Him, who redeemed thee;
Darkness He will turn to light:
Sing then, sister, with delight;
HALLELUJAH!

* * *

CORRESPONDENCE.

☞We have transferred our growing "List of Letters received" to the inside of the cover, in order to make room for more useful and important matter.

Our respected readers will perceive, that our NEW type has at last arrived in part. Having procured it expressly for the Visiter, which caused us considerable extra-expense, the more so, since unfortunately a remittance of $20. sent by us to the type-founders was lost somewhere between here and Philadelphia, [it was sent by mail,] which latter circumstance occasioned also considerable delay in getting the type. We were still more detained in the issue of this No. by having to wait nearly two weeks for the arival of paper, which we had ordered of a better quality than heretofore, but did not come on in due time. While we thus try to improve the outward appearance of the Visiter, we hope our dear readers will also observe some *internal* improvements, without being pointed out.

TO OUR CONTRIBUTERS.

We have received within the last three months such a rich supply of communications, that we are probably not able to insert them all in six No's. even if we would give up all the space to them. This should however not prevent any of our dear correspondents from writing and sending in such articles, which may be suitable for our columns, inasmuch as we should always have a variety to make our selections from. All we would ask of them, is this, that they each and all, would exercise patience, when they do not find their articles so soon as they expect or might wish. We will take good care to let them all appear, one after the other, in due time, with impartiality, yet with this proviso, that those which appear to be best calculated for doing good shall have the preference; but none shall be rejected except such, from which, it may be feared, that no possible benefit might be derived. We hope, however, that such cases will be rare, and no correspondent writing in the spirit of the Gospel on a Gospel-subject, need entertain any fear of his article being refused admittance, because it does not appear immediately.

CAUTION. When a correspondent writes an original article, let it be headed "Communicated for the Visiter;" but when he copies from some book or manuscript of another, let him say "Selected for the Visiter." Otherwise we might be accused of not avoiding every appearance of evil.

To assist our dear brethren in making a proper choice of subjects, suitable for the Visiter, we subjoin an extract of a

letter lately received from the hand of a dearly-beloved and highly-esteemed brother in Maryland. He says:

"Inasmuch, as this year's annual meeting has had it understood, that it is your paper, and that the responsibility rests altogether with you, &c."—"it will require your utmost care, not to publish any thing contrary to its character as a "*Gospel- Visiter.*"

"The Visiter might be made a medium for communication of various matters, useful and interesting to our wide-spread brotherhood. It might contain as it regards doctrinal subjects any thing that you or I would be permitted to preach according to the Gospel;—it might serve as a register, giving chronological and historical accounts of the church (or of some of its branches);—it might give letters, not only of the living, but also of the dead, and especially those who have sealed the testimony of Jesus with their own blood—the Martyrs;—it might contain a department for youth,—the rising generation.—our brethren's children;—also signs of the times &c. &c. &c."

Another dear brother, *Theophilus*, of whom we publish in the german part of this No. a very good and acceptable sketch of the "First origin and progress of the Fraternity of German Baptists," adds in a Postscript as follows:

"I wish you or some other brethren would compile an addition to it, begin where I left off, and give their subsequent history after being settled in America. It would be very interesting, I think, to know, how they spread, when and under what circumstances the different churches were planted, &c. As for the church of Germantown there are sufficient sources of information, for old brother Sower kept some kind of a memorandum &c. &c." (Br. Theophile, if you have access to these sources, please communicate. Give us the facts, the simple accounts and records as you find them, and as you have done so well in the article, we publish this month.)

Fully impressed with the weighty responsibility resting upon us not only since the last Y. M., but from the commencement of this work,—and perfectly conscious of our own weakness & liability to err, even with the best intentions, feeling and knowing with the utmost certainty that we are not "sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God:"—next to God, we rely chiefly on you, dear brethren and fellow-laborers, who are contributing to the columns of the Visiter, to make our responsibility an easy task, and to make the Visiter a more and more useful and interesting means of communication. We are confident, that with your help the object expressed on the titlepage from the beginning, under the blessing of God could be obtained in an increasing measure by thus laboring together in unity of the spirit.

O then, dear brethren, let us all study to attain that object, lay aside every minor consideration, every private opinion, or at least bear with one another in minor matters, where a difference of opinion does exist and may exist, and labor with all our might for the glory of God and the benefit of immortal souls.

* * *

OBITUARY.

Died in Berlin District, Somerset co. Pa. on the 31st of March of dropsy, brother HENRY HAUGER, aged 66 years.

Died at Meyers Mills, also in Somerset co. on the 6th of April of consumption brother WILLIAM MEYERS, one of the proprietors of said mills, aged 41 years 5 months.

(These two notices were received too late for insertion in May No. and overlooked in June.)

For the Visiter.

Departed this life May the 11th last after a short illness Brother JACOB MILLER, of Bedford county, Pennsylvania, aged 25 years, 2 months and 25 days.

Though young in years, he was according to the united testimony of all who knew him a worthy member and highly gifted, acceptable minister of the word in the church, and we may be allowed to add, an able and useful correspondent for the Gospel-Visiter, as those articles may testify, which came from his pen. See vol. I. page 212 the article, headed, "Rejoice evermore;" vol. II. page 34. "Benefits to be enjoyed by those who love the Saviour and keep his word;" page 247. Ou Heb. xi. 6.

In these two last articles he had distinguished himself under the assumed name of "Onesimus." These articles will make our dear brother, whom we never saw in the flesh, or at least with whom we never had any personal acquaintance, better known to all our readers than any thing we could add. We will therefore subjoin only an extract of a letter from his earthly parent who with a mournful heart wrote to us as follows:

Londonderry, Bedford co. Pa.
June 13, 1853.

Dear brother in Christ Jesus, our Lord. Grace and peace be with you, Amen. I feel myself under many obligations to relate to you the death of my beloved son, JACOB MILLER.—He took sick on the 17th April with the mumps, having got very wet the day before. On the 21st he took his bed, and on the 24th in the evening he became delirious, and remained so until the 27th, when he got so bad, that we all thought he was going to die. However he was relieved, and we had hopes of his recovery until May 5th, when he took a pain in his left leg below the knee, which came by spells, and which the doctor called a cramp. On Tuesday the 10th he had two very hard spells, and on Wednesday another, which lasted until he died."

My dear son always was very obedient to me from a child. At the time when he was deranged (delirious,) when I would speak to him and tell him to compose his mind, and think, how good the Lord is toward us, and try to go to sleep, he would try to do so. In early life he became a member of our church, and about one year after he was baptized, he was elected to the ministry, wherein he labored faithfully while living and in health, and even on his dying bed. He was buried May 13, it was the largest burying we ever had in our neighborhood;—many tears were shed at his grave by those who were no relations to him. He had made every preparation to go to the Yearly Meeting; the very day he was to leave home for that purpose, he went into eternity."

"O beloved brother, how lonesome I feel of being bereaved of such a beloved son, who often stood by my side, and expounded the Gospel of our Lord Jesus Christ in its purity. I attended to two appointments since his death in our congregation, and O how much he was missed;—Yet I have a hope that reaches beyond the grave, and though I would fain realize it, whilst I am engaged in writing with my trembling hand, my heart bleeds with sorrow. Yet I sorrow not as those that have no hope, no, I rejoice in the hope of the glory of God. I must exclaim in the language of Job, "The Lord has given, and the Lord has taken away, and blessed be his name." &c.— — —

ANDREW MILLER.

Truly it is one of the most mysterious providences of the Lord, when young vigorous and faithful laborers are called from their work, in which they had been successfully engaged, and given hopes of still greater usefulness. But it becomes us humbly to submit to Him, who knows all things best, and

"Who moves in a mysterious way
His wonders to perform:
Who plants his footsteps in the sea,
And rides upon the storm."

The following poetical effusion from the pen of a dear sister in Southern Ohio may also apply to the case here related, and may thus serve a double purpose, in as much as we, though willing, feel unable to give any thing as good in the poetical way.

Communicated for the Visiter.

A tribute to the memory of our lamented brother ROBERT CALVERT, who departed this life Dec. 19th 1851. aged fifty seven years, three months and ten days; having been a minister of the Gospel a number of years, (in Highland co. O.)

"*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*" Dan. xii.

"*And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth: Yea saith the spirit, that they may rest from their labors, and their works do follow them.*" Rev. xiv. 13.

By a Sister.

Our brother has suffered and died,
His toils and his labors are o'er;
The Saviour in whom he relied,
Has called him—and he is no more.

No more h' is seen on Zion;s walls,
No more his kind voice we shall hear,
Bowing the knees in suppliant calls
With and for us, his people dear.

He's gone, and we are left to mourn;
Oh then let us righteous be,
That though to us he'll ne'er return,
Unto him we may go and see.

And meet him on that peaceful shore
With God and all his angels blest,
And never, never part no more;
But dwell with them in endless rest.

S. A. R.

Answer to Correspondents.

To Wm. Z. Iowa. About translating that little book, it is rather a difficult task, especially the poetry, but if we can find one to do it, and do it well, it would be worth publishing.

To J. H. Johnstown, Pa. If you send us $6,00 we shall send you 1 Doz. double Hymnbooks, but you will have to pay the postage on them.

The question is asked, "Whether we should or should not have the names of the correspondents assigned at the end of each communication! All we can say for the present is, that we would get but very few communications, if we were to give the proper names of the writers. But you will see in this No. that we give the proper name of ONESIMUS, since he is *dead*, as now it will do no harm to either himself or any body else.

To the readers of the G. V. in CALIFORNIA and OREGON.

Brethren! We are right glad to hear from you occasionally. We rejoice to learn that the Gospel-Visiter is welcome in your remote parts, and we should like to know as much as possible of your interesting country. There are some friends and brethren, here in the East, who are particularly interested & desirous, to be informed about what prospect there is or would be, when the Gospel would be preached in its purity and simplicity with you! Whether there are any preachers among you? And if not, whether there is a desire for them, &c. &c. It depends upon you, under God, upon your faithfulness, upon your prayer and your preaching by your lives, whether a church shall be planted in your wilderness, and when planted, whether it shall increase and prosper. Think dear brethren, of your high calling, and be assured that we shall rejoice to hear of your prosperity, and sympathize with you in all your trials and difficulties.

ON THE BLASPHEMY AGAINST THE HOLY GHOST.

Few passages of Scripture are more known and remembered than that solemn declaration of our Saviour concerning what is usually called the *Sin against the Holy Ghost.* "Wherefore I say unto you, all manner of sin & blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men; and whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. A text of Scripture than which none perhaps, hath been more perplexed by the learned, and more misapplied by the ignorant, and which hath therefore proved the unhappy occasion of despair to several melancholy Christians, imagining themselves to be guilty of "*the sin against the Holy Ghost.*"

It will be proper therefore, to inquire carefully into the sense of this passage, to preserve ourselves from false notions, from "*fearing, where no fear is;*" and what better way can we take to understand this or any other text of Scripture, than consulting the Scripture itself, and considering the occasion of the words and their connection with what precedes and with what follows; for the general mistake in interpreting scripture, is looking upon the sentences as *independent* sentences, and not sufficiently regarding the context, and this hath principally obscured and perplexed this particular point.

That which is thus severely censured by our blessed Saviour, is not so properly the *sin* against the Holy Ghost as the *blasphemy* against the Holy Ghost. Men indeed talk much of the sin against the Holy Ghost, but the scripture never once makes use of any such expression. Our Saviour calleth it the *blasphemy* against the Holy Ghost. The same exactness and propriety of speech are preserved in St. Mark; "All sins shall be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness."

And it is to be wished that Christians had confined themselves to speak after the manner of Christ; they could not then have erred so widely in their definitions of the nature of the particular crime here censured, nor have reckoned it to consist in obstinate resistance of the truth, or in wilful sin after baptism, or in final impenitency or the like, which are *sins* but not *blasphemies.*

The sin against the Holy Ghost is a more loose and general expression; the blasphemy against the Holy Ghost is more special and particular; for though all blasphemies are sins, yet all sins are not blasphemies.

The blasphemy against the Holy Ghost does consist in saying that Jesus "cast out devils by the prince of the devils;" and the pharisees saying that he cast out devils by Beelzebub the prince of the devils, (expressly asserting these works of the Holy Ghost to be the works of the devil,) was the blasphemy against the Holy Ghost, as manifestly appears from the whole context, and particularly from the preceding inferences in St. Matthew, "Wherefore I say unto you," and from the subsequent reason in St. Mark, "Because they said, he hath an unclean spirit;" and neither would the *inference* in St. Matthew nor the *reason* in St. Mark be the least proper or pertinent, if this very blasphemy were not the blasphemy against the Holy Ghost.

The blasphemy against the Holy Ghost is a crime of a fouler nature than the

blasphemy against the Son of Man, or any other sin and blasphemy; for the blasphemy against the Son of Man was only a personal reflection upon Jesus; but the blasphemy against the Holy Ghost was not only a personal reflection upon Jesus, but was also a *reflection upon the divine power* by which he cast out devils. The former the Jews might be led into through mistake, and the prejudices of education; but the latter must be the effect of malice, prepense malice and was a worse sin than any other because it was sinning against greater light, rejecting the last *means of grace*, resisting the *utmost power of conviction*, what they themselves saw, and could not but know, to be wrought by the Spirit of God.

The blasphemy against the Holy Ghost being thus defined, we can have no reason to despair upon an apprehension that we have committed this heinous sin; for it is hardly possible for any Christian, and much less for any Christian *now*, to be guilty of it. They only are guilty, who, seeing Jesus cast out devils, yet say he doeth it by the power of the devils, as did the pharisees. The apostles, in all their preaching, and in all their epistles, mention nothing of the blasphemy against the Holy Ghost, and they would hardly have failed to caution us against it, if it were possible for christians to fall into it.

But let us take care never to make any approach towards it, such as obstinately withstanding the truth, which is, in effect, withstanding Him who is the spirit of truth; such as resisting the good motions of the Holy Ghost, and doing despite unto the Spirit of grace, profane scoffing at the Scriptures, ridiculing the miracles wrought in confirmation of christianity, and finally, apostacy from the christian faith, of which the scripture speaketh in almost as severe terms as of the blasphemy against the Holy Ghost itself, &c.

* * *

ON BESETTING SINS.

There is in every man some ruling passion, some "sin which does easily beset him." Human nature is prone to sin in general, but we are all of us liable to some sin in particular; we are hardly more distinguishable one from another by our features, than by our passions, so that what is a prevailing temptation in one man, shall have little or no charm in the eyes of another.

We must endeavor to find out what is *our* ruling passion; what is "the sin which does so easily beset *us*." For we must know the distemper before we can properly apply the cure. *Know thyself*, was a precept that even among the heathens was esteemed divine." "Know ye not your own selves?" saith the apostle. "Examine yourselves, prove your own selves."

No glass can show yourselves to *yourselves* like your own conscience. Consult with that faithful monitor, and consider what temptations most frequently assault you and most easily foil you; where lieth your strength and where your weakness? Upon a careful survey of the soul, the ruling passion will come forward and strike your eye (in some perhaps more in some less,) like the principal figure in a picture

After we know wherein our greatest failing consists, we must be particularly careful to watch and avoid the occasions. We must not be "like unto a man beholding his natural face in a glass, for he beholdeth himself and goeth his way and straightway forgetteth what manner of a man he was," but we must be like a wise governor of a town in time of siege, who turneth his eyes indeed to all quar-

ters, but *guardeth* that most which is weakest, and where the attack will certainly be made.

These are critical minutes where virtue sleepeth, and temptation awaketh & easily besets us; these we must endeavor to divert and employ otherwise. There are certain objects and certain company which inflame our passions, and solicit and entice us more to sin than others; these we must endeavor to decline and avoid.

To be free from sin we must shun the opportunities and occasions, and we must particularly beware of *idleness*, which is the bane of every virtue, and source of every vice, which will not only give the ruling passion, but *every* passion the advantage over us. Virtues, like fruits are planted with care; but vices, like weeds, spring up of themselves.

We must get the better of our passions, or our passions will get the better of us, and lead us captive at pleasure. They always grow by indulgence, but denying them in lesser matters, we may be able in time to deny them in greater.

Self-denial may be no very pleasing task, but yet it is absolutely necessary. In some instances it may be like the "cutting off a right hand," or the "plucking out the right eye." But our Saviour himself hath determined it to be better for us that one of our members should perish, than that our whole body should be cast into hell."

* * *

For the Visiter.

AS THE DAYS OF NOAH WERE.

Dear Br. in the Lord. Having been unwell for a day or two, confined to the house pretty much, and this afternoon feeling tolerably well again, I came to the conclusion to take my pen, and offer a few thoughts upon one of the solemn warnings that Jesus gave to his disciples and without any preliminaries I will state the text.

Matthew xxiv. 37.

"*But as the days of Noah were, so also shall the coming of the Son of man be.*"

One of the peculiar ways of the Saviour was, to show the people, things that were to come, by things that had taken place. The above text is one of them. "As it was in the days of Noah &c." The subject naturally divides itself, and I will only expatiate on one part of it at this time.

Remember, our text says, as it was in the days of Noah. Now the solemn and interesting truth to be inquired into is this: How was it in the days of Noah? Dear brethren, my whole purpose in preaching or writing is to please my God, and O that we could always be so successful as to do it. Dear friends in whose hands these lines may come, I want to interest you if I can, and I could wish I had good old Noah to dictate for me. And that I could handle my pen like some of the ancient scribes. But as these helps I have not, I must be contented with such as I have without any further preliminaries.

What do we suppose the Saviour meant, when he said. "As it was in the days of Noah?" (I want to be as brief as I can; but hear me patiently, and I will try and make it plain.) It is this, he wanted to impress the minds of his disciples and all their successors, of this truth, that in the days of Noah, the minds of the people had become so contaminated with sin, yes entirely absorbed were they in it, so that God himself complains, and we cannot be mistaken, when he speaks.

And now, my dear friends, let us hear what God says about it, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually. And it repented the Lord that He had made man on the

earth, and it grieved him at his heart." Who can read this without trembling at the fearful condition of the human family at that time,—and sin the cause of all?

My dear friends, let us guard against sin; for now hear, what God is going to do. And the Lord said, "I will destroy man whom I have created, from the face of the earth, both man and beast and creeping things & the fowls of the air, for it repenteth me, that I have made them." How solemn it is to think, that man who was created after God's own image, who was pure, holy, harmless and undefiled, and through transgression and sin has rendered himself so detestable in the sight of God, that he determines to destroy him.

This is what Jesus wants to remind us of, and O let us take warning before it is too late! And now let us hear what the Lord says further, "And the Lord looked upon the earth, and behold it was corrupt. And God said unto Noah, The end of all flesh is come up before me, for the earth is filled with violence through them: and behold I will destroy them with the earth.

Remember, brethren, it is God who has spoken it, and God can and will do as He says. What a solemn thought, and should it not have brought them to a stand, to whom it was spoken. But did it? No, they turned a deaf ear to all the entreaties, that were given by Noah. Only think my friends; they were ripe for destruction!

But God's mercy grants them a hundred and twenty years, and within that time Noah was to build the ark. God's directions to Noah in reference to building the ark, all Bible-readers are acquainted with. Remember Noah was exposed to the threatenings of the Almighty equally with the rest. But let us examine their conduct.

God told Noah, what He intended to do, and Noah believed him; no cavilling about it, NO. (Nor no good man will cavil at the sayings of God.) And God told Noah, how to prepare for his safety, and O my brethren, let us learn a lesson here, for we learn, that Noah took God at his word, and went right to work. No murmuring, no dictating, no criticising about the size of the ark, for fear it would be too small to hold all God intended it to hold.

O what a mark of a good man, to take God at his word, and do just as God commanded him! This is just what Noah done. God told Noah, how he could save himself and his family. But was God's telling him sufficient! No, and Noah knew it was not: consequently he went to work, and continued to work until he completed the Ark, and even then he had to avail himself of entering into it.

And when the time came, he entered in and was saved. What a demonstrable truth is presented here, and that is this: Noah had to labor for his own salvation, but brevity forbids me remarking upon it any farther. Let us now compare the people's conduct with Noah's. Did they believe, when Noah told them, that God was going to destroy the world on account of their wickedness? No, they believed none of his preaching, but set it all at naught, by ridiculing the supposed good man.

Just as thousands would say now, when we preach the truth as it is in Jesus; say they, "You think you are right and every body else is wrong. Yes, yes, you are the only people that will be saved and every body else lost." How little did they think, they were telling the truth, but so it often happens with such people.

But I must come to the point. With all their sins and rebellion God gives them 120 years. O stupendous mercy in God, to wait so long with such rebels! But remember God has a day at the end of that time. Solemn thought but I can't dwell, the people's time is all gone except seven days, and are they any better?—No.—

Now let us hear what God says, "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from the face of the earth." O how do you think Noah felt when he heard this! Yet seven days more and all hope for the human family is gone. O what a trial for this good man, but he goes to work and makes the necessary preparations.

And now let us draw a picture of the scene if we can. God heretofore gave them many tokens of his displeasure, but they were all disregarded. But now every thing seems to flourish as tho' it was a dream that the world was going to come to an end. The sun shone with such splendor as it never had before, just in harvest, the fields loaded and waving with their ripe grain; reapers in their fields crying to each other, What a fruitful season! What a plentiful crop! What a dream it is, that the world is going to be destroyed! This old dreamer may break up his overgrowing chest and turn timber merchant. What! The world to be destroyed!—No,—the world was made for us, to make the best of it. Such like stuff was heaped upon good old Noah, and he patiently bore it all.

But now the last morning came, and the sun arose and shone with splendor and beauty, & we need not wonder, for it was God's day; consequently it was a day to be remembered. Now we behold Noah entering into the Ark, sufficiently ridiculed no doubt. And as soon as Noah had entered, he was followed by beasts of every kind, and creeping things and fowls of the air. O what a sight! And yet not one person followed. Oh how sin blinds the eyes of the people.—

Now we behold all in the Ark: it was now about noon, and God shut the door; Noah is safe and the world undone. Now, my friends, the gloomy picture begins. All of a sudden the heavens become black with clouds which hide the splendor of the sun; the vivid lightnings flash, and the terrific thunders roar, as tho' heaven's artillery was let loose against the earth, and the rain in torrents descends, for the fountain of the deep was broken up.

Now all run for shelter, looking East, West, North and South, for the clouds to break away. Night comes on and the rain still increases; for the windows of heaven were opened, and the rain came down as cataracts from on high.

Morning again appears, and oh what a sight! The water rushing in every direction threatening destruction to all before it. The low lands becoming inundated and many buildings washed away. O deplorable condition of man! Here was an end of eating and drinking, marrying and giving in marriage. They now began to feel, that Noah told them the truth, but it was too late.

Now see fathers and mothers coming home from a visit perhaps, but alas, their homes and all are gone. O lamentation and crying! Behold parents ringing their hands in despair, crying, what has become of our dear little children! What shall we do? Where shall we go? O that we had believed the good man's preaching, and this is the reward of our unbelief.

Only see them collecting around the ark, pleading for admittance. O what a picture, what a picture! Now they could pray but it was all in vain, for God's ire was kindled against them consequently their prayers could not be heard, and the ark they could not enter. Here were no distinctions, but all involved in one common ruin.

Here we behold fathers and mothers, husband and wife, brothers and sisters, children and parents, all embracing and crying for help, help! But help was impossible. Houses, and hills, and trees, all full of people, and here is a husband who sees his wife just ready to perish, and he can render no help, and finally cries, my poor loving wife is gone; a second, my father and mother are gone,

and a third, what has become of my poor little children? And the waters still increasing, and rain descending without intermission, crowding them closer and closer, drowning them by scores, until finally it swept all away. Now all is quiet and still. O what a caution!

Now I have as briefly as I could tried to tell you, what Jesus meant by saying, "For as it was in the days of Noah &c." It is true I have only drawn a faint picture of it, notwithstanding my dear brethren, I believe it is what Jesus designed us to understand by the text. But says one, that all is past; what need I care for it? Hold, my dear friend, do not be quite so fast; for do you not remember the text which says, "For as it was in the days of Noah, so also shall it be in the coming of the Son of man." Now as it was, so it is to be again; but this is anticipating my next subject. So here I will stop for the present.

CLEOPHAS.

Communicated for the Visiter.

WALK AS CHILDREN OF LIGHT.

Ephesians v. 8.

"*For ye were sometimes darkness, but now ye are light in the Lord: walk as children of light.*"

The highly enlightened apostle Paul when writing to the believing Ephesians in these words, "For ye were sometimes in darkness," had reference to their unconverted state, when they were yet without Christ, being aliens from the commonwealth of Israel, and walking in the vanities of their minds.

O let us take a fair view of this, dearly beloved brethren and sisters. Was it not so with us, when we were yet without Christ? Did not the God of this world blind our minds, that we did not see the light of the glorious Gospel? Although the dimness of the light shone in darkness, yet the darkness comprehended it not. And, is it not so with thousands to this day!

And why is it so? What may be the cause that the greater part of mankind is still in darkness? Although "Christ the true light has appeared, which lighteth every man that cometh into the world." The prophet Isaiah saith, chapter 60. second verse, "Behold the darkness shall cover the land, and gross darkness the people."

But says one, that he was alluding to the time before Christ, the sun of righteousness has arisen to illuminate a benighted world. We admit this, for the same prophet saith, chap. ix. 2. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them the light has shined."

Truly so, and this light does shine unto us this very day in the Gospel of Christ, who is the image of God. "And God is light, and in Him is no darkness at all." And this light will not cease to shine, until the end of time.

But I would candidly ask these serious questions,

What are we the better, if we do not receive this light? What does it profit us, that Christ has manifested his light in his glorious Gospel, if we disobey it?

To what purpose is it, that we profess to be the children of light, and disregard or reject the commandments of the Son of God! Who said, "I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life." If we cast a glance over the wide expanded world, over the many millions of human souls, that inhabit it; do we not behold in their actions, that they are yet in darkness?

I do not only allude to the Pagans, or Mahometans, or Jews, but also to those, who are called Christians, in this present age of the world. Does not the bulk of them follow their own course, having their understanding darkened, being alienated from the life of God, because of the blindness of their hearts? Does not their abominable pride, and

haughtiness, their malice and envy, selfwill and stubbornness, presumption and voluptuousness, testify to the fact? Could the Apostle say to such classes, that ye were sometimes darkness, nay, he would say they are yet in darkness.

To survey this text more attentively, we must consider

1. Some of the grand reasons of the carnally minded man being in darkness.

2. What course man must pursue to become a child of light.

3. The great necessity of the divine admonition, to walk as children of light.

4. The grand object we must have in view in carrying out this apostolic injunction.

And lastly the blessings and benefits we have to realize, in walking as the true children of light.

1.

In the first place, I will give some of the reasons why it is so, that the natural man is in darkness.

Satan, after his expulsion from heaven, with all his crew, was delivered into chains of darkness. Satan being the author, was termed the prince of darkness; he on account of his expulsion, became the enemy of God. Man the beautiful creature of God, not being aware of himself, was deceived by Satan, through the instrumentality of the serpent, to violate the law of his Creator; and by receiving the word of the serpent, he succeeded in establishing his seat in the heart of man, who was created in the image and likeness of God.

And in consequence of this violation, the whole human race became corrupted. "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned."

Christ the prince of light incarnate, was obedient to his heavenly Father, even unto the death of the cross, satisfied the demands of divine justice, made an atonement for the whole human family: that for the sake of Adam's transgression, not a soul will be lost, for by the grace of God he tasted death for every man.

Notwithstanding all this, human nature is still corrupted. Christ's atonement did not eradicate from the heart that depravity, instilled by the enemy of souls into the heart of man. Man is prone to evil as the sparks fly upwards. So soon that he knows good and evil, he is running with all possible speed the rounds of dissipation and folly, and yields to the evil propensity of his heart.

Is it not a solemn truth? Can you not if you examine your own case by experience testify to the fact? He then becomes a child of wrath. The prince of darkness establishes his seat in his heart, from whence proceed evil thoughts and actions being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Hence the body, soul and spirit become defiled, veiled, and eclipsed in darkness; and unless genuine repentance and thorough reformation is manifested by such benighted souls, the light of life will never appear to illuminate their gloomy hearts. As natural darkness is the opposition of light, so is Satan the prince of darkness, opposed to the Son of God, the prince of light.

Hence there are two kingdoms, in direct opposition, the kingdom of darkness, and the kingdom of light, with Satan king of the former, and Christ king of the latter. In order to become subjects to the kingdom of light we must renounce the world, sin, unrighteousness, with all ungodliness; the lust of the flesh, the lust of the eye, and the pride

of life; denying ourselves, take up our cross and daily follow Christ the light of the world, crucify our flesh with the affections and lusts thereof; and become a new creature in Christ Jesus.

But oh how few do we find that do these things! "Wide is the gate and broad is the road that leadeth to destruction, and many there be that go in thereat: but strait is the gate and narrow is the way that leadeth to life, and few there be that find it. I have assigned sufficient reasons why it is that by far the greater part are yet in darkness, and are subjects to the prince of darkness; and finally must take their part with him, who is reserved in everlasting chains, unto the judgment of the great day. "For this is the condemnation that light is come into the world, and men loved darkness rather than light; because their deeds are evil." "For ye were sometimes in darkness, but now ye are a light in the Lord," the apostle said to them who belong to the kingdom of light.

This will bring me to the second part.

II.

To treat of the course man has to pursue to become a child of light.

This is a serious subject and a very important one to treat of. Feeling my frailty and incapacity, not knowing whether I am able to treat the subject satisfactorily. Permit me to say with Peter, "We have a sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place; until the day dawn, and the day-star arise in your hearts."

But how is this unheeded or disregarded? "He that does truth cometh to the light that his deeds may be made manifest, that they are wrought in God."

"For every one that does evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Is it not evident that we must (with a David) hate every evil way, forsake sin in all its various forms, love the truth, reading and examining the word of God seriously, impartially and meditatingly, with the sole purpose of receiving light, let it be done with a sincere and prayerful heart, that God would enlighten the understanding, to obtain a clear conception of the same, and also a willing mind to receive, and put the same in practice!

ARISTOBULUS.

(To be continued.)

ADDRESS TO THE YOUNG.

My dear young readers! You must excuse me for boldly entering in upon your pleasure, in the sinful delights of this world. But your souls are dear unto me, & I wish to point you unto pleasures that never die and are forever new at the right hand of God. Know you not, that you are walking the downward road to ruin and destruction?—For while the delight of this world occupies your mind, and pleases and delights your carnal desires, you are an enemy to the good and wholesome law of the great and all-powerful God of the universe.

Yes, my dear fellow-travellers to the bar of God, while you take delight in a ball-room amidst the gay and giddy throng, that frequent those places, you go there without the approving smiles of your God. Yea, you go there to heap up unto yourselves the wrath of an offended God, who one day will visit your sins upon your guilty head.

Oh beware of your course, and repent before it be forever too late. Have you ever reflected upon your exceeding sinfulness, & then thought, what our blessed Saviour said, If you die in your sins, where Christ is, you cannot come. Then spare no time, but fly to the arms of Jesus, and He will wash you clean in his blood. Forsake your sinful pleasures and your wicked thoughts, and draw nigh with a desiring heart unto your God; and in his great mercy He will

pardon you, and fill your hearts with that heavenly joy so much to be desired. For there is nothing on earth that can compare with it.

All the pleasures of this world fade away, and leave an aching void in the heart. But not so with this heavenly joy. It becomes brighter and brighter, the longer we are in the possession of it, and when we come to cross the Jordan of death, it still grows more beautiful. It so enraptures our almost enfranchised spirit, that a smile will light up our cold & clammy face, while we will exclaim, Lord, now lettest thou thy servant depart in peace; for mine eyes have beheld thy salvation. Then, my dear young friends, let me exhort you to prepare your soul for God. For soon death's dark summons will come to call you hence. Therefore try to be in possession of this joy, that never dies.

* * *

"*Father, forgive them: for they know not what they do.*" Luke xxiii. 34.

We may search in vain in the works of the learned and eloquent for a sentence, that contains the things so lovely and beautiful and eloquent, as those words, that our Lord said, while he hung suspended between the heavens and the earth;—while he was racked with the most heart-rending pains;—while the blood flowed in torrents from those hands that were ever stretched out to do good unto needy man;—while rude iron spikes pierced those lovely feet that were ever swift to do good unto suffering man.

Yet through all this extreme suffering, no reviling words break from those lips that never spoke anything but peace and comfort unto fallen and depraved and sinful man. But his words were sweet as the morning zephyrs that waft over the plains of the balmy South, and gentle and placid as the murmuring rivulet and sweet as the dew that fall upon Mount Zion.

Father, forgive them: for they know not what they do. Oh how clearly does this prove his divine mission and the love he has for us poor needy creatures of the dust! Oh dear brothers and sisters, what a great example our Master has left for us!

How careful ought we to cherish this spirit of love in us, if our brothers offend us! Let us present their case before God, our heavenly Father, and ask him to forgive them, and then God will reward us. For whenever we cherish enmity in our hearts against our brother, our hearts become dark, and we feel, that we are not blessed with that heartfelt joy that we should feel when we are fully blessed by the Saviour's presence.

But when we lay aside angry feeling, then all things assume a delightful appearance, and our hearts are revived by the smiling appearance of our glorious comforter, the Holy Ghost. Dear brethren, I beseech you to cherish that spirit and live in love and union, each one trying to be a shining light unto the world, so that the Gospel chariot may roll along and bear many unconverted, yet precious souls home to God, there to sing his praises through endless ages and by so doing work out your own soul's salvation with fear and trembling.

CEPHAS.

* * *

SOLEMN SCENES FOR CONSIDERATION.

Dear brother. We have been visited in this region Wa. co. Pa. with sickness and death during the past winter. I have witnessed some of the most solemn scenes within the past three months that I ever beheld.

On the 27th of January I attended a funeral where I beheld the most solemn sight I ever saw, a father and mother, of six orphan children were seen lying side by side in their coffins, while the children as may be expected seemed al-

most insane with sorrow. They were both laid in one grave.

On the 2d day of February I attended another, where two children, one about 10, and the other about 6 years old lay dead in like manner. At the same time the mother was confined to her bed; the father sunk under the mighty stroke, (for he was an unconverted man,) to such a degree, that his frame seemed almost palsied, his limbs were unable to bear up his body without assistance; he had to be led by two men to the grave, (it was only a short distance from the house,) and back to the house again. They were also buried in one grave.

On the 3d of April I attended two funerals, the persons deceased were young children, the youngest children of two brothers. They resided some 8 miles apart, their children died near the same time. They seemed to experience mutual sorrow.

Well the dead are gone to the world of spirits. The living are left to mourn their absent friends. But Oh! dear friends, we live only to be exposed to death and to die. Oh! my Soul, remember you must quit this house of clay and fly to the spirit-land.

And Oh! Sinner, if you read this, take warning & flee from the wrath to come. Dear sinner take the advice of one who loves you, and "Prepare to meet thy God." For it is an awful thing to fall into the hands of the living God unprepared. May God bless and save us all is my prayer. Amen.

Yours fraternally.

J. W.

For the Visiter.

ON THE IMMATERIALITY OF THE SOUL.

Inasmuch there are some who profess the erroneous idea, or notion of materialism: or unconsciousness of the soul after the death of the body, that is between death and the resurrection, if you think the following remarks worthy of notice, or in any way instructive, you are at liberty to give them an insertion in the Visiter, but should you deem it to be obstructive, lay them over.

In the prosecution of this subject I have found that though man can kill the body, blood and breath, yet, he cannot kill the soul; that though David's child was dead, he expected to go to it; that whether the case of the rich man and Lazarus was a real case, or a supposed case, (parable) it represents both the righteous and wicked as having a conscious existence after death.

These passages I presume establish the immateriality of the soul, and the certainty of its conscious existence after death beyond dispute. But as the same proofs are not alike conclusive to all minds, I shall try to adduce a few more on the same point.

In my humble estimation the case of Samuel, 1 Sam. xxviii. is strong and conclusive proof, but let us hear the apostle Paul.

"We are confident I say, and willing rather to be absent from the body, and to be present with the Lord." 2 Cor. v. 8. What is this "we" that speaks of being "absent from the body, and present with the Lord?" It is the soul; that which man cannot kill; which, while present in the body, is absent from the Lord. This passage never was conclusively answered by any *Soul-sleeper*.

"I knew a man in Christ about 14 years ago, whether in the body or out of the body I cannot tell, God knoweth; such a one was caught up to the third heaven." The simple point here is this: if man has no immaterial part he cannot exist in conscious being, out of the body. Paul says, this man was caught away to paradise and heard things not lawful to utter. Yet Paul says, whether in the body or out of the body, he could not tell. If a man could not have a conscious existence out of the body,

Paul knew it, and consequently would have known, that this man must have gone to Paradise in the body for he could not have gone out of the body.

In Mark ix. 4. we read of Moses and Elias being present and talking with Jesus, which shows that they were in a conscious state. Elias, it is insisted, did not die, and therefore we shall take Moses alone. He did die, he was not as yet, risen from the dead, for Christ was the first fruit of them that slept, and he had not yet risen. Moses was therefore present and talked with Jesus, 'out of the body."

Thanks to God, that as man's conscious existence and even his personal identity, can thus be maintained, fifteen hundred years after the body has mingled with the dust. This, at once, shows the absurdity of that doctrine that would assign the righteous and the wicked the same fate, from the beginning of the world to the resurrection, viz. Unconsciousness. The dying Stephen, Acts vii. 59. said, "Lord Jesus receive my spirit," &c. This conclusively shows, that this holy man did not expect his spirit to be killed; hence he prayed to the Lord Jesus to receive it.

The Lord said to the dying thief on the cross, Luke xxiii. 43. "To-day shalt thou be with me in Paradise." Will any man undertake to say, the Lord was unconscious, from his death at the cross to his resurrection! Did He who was before all things, before Abraham—yea, before the foundation of the world was laid, lose his conscious existence at death! By no means; but went to paradise, and the thief went there also. When was it, that Christ preached to the spirits in prison?" 1. Peter iii. 19.

And when he had opened the fifth seal, I saw under the altar the souls of them who were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, how long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi. 9. 10. Here we have the souls of them that were slain, in a conscious existence, speaking and pleading with God to redress their grievances.

These passages of holy Writ, are deemed sufficient for those who regard scripture authority, and if these testimonies are insufficient, to show the immateriality of the soul, it could not be shown though one should rise from the dead.

But again, some admit a conscious existence of the saints between death and the resurrection. But whether this helps the matter any, we shall see. The Gospel is commanded to be preached to every creature,—it is to be preached to man. What is to be the result? The man who believes it shall be saved. The man who disbelieves it shall be damned. The damnation is threatened against, and the salvation is offered to—the man; but the act of believing, &, of course carrying out the belief, saves the one, and the act of disbelieving brings the other to the man.

This shows conclusively that the same man may be saved or damned. Hence the glories of heaven are offered to the same man upon his fealty to God, against whom the damnation of hell is threatened if he shall prove recreant. If therefore, the man that goes to hell is mortal, the man who goes to heaven is mortal also.

But this is not all. If the man is nothing but flesh, blood and breath, then the Gospel is preached to the flesh, blood and breath, and God promises to save the flesh, blood and breath, if it shall believe the Gospel. Nay, He promiseth more, for He says: "He that believeth on me shall never die." If those to whom this is addressed, are nothing but flesh, blood and breath, he promises that flesh, blood and breath, shall never die, and the flesh and blood, according to this fleshy doctrine, shall

enter into heaven.—Paul's expression, "that flesh and blood cannot inherit the kingdom of God," to the contrary notwithstanding.

But there is more behind yet. If man is nothing but flesh and blood, then it was flesh and blood that were lost. It was flesh, blood, & breath, that God loved, sealed by his Spirit, and that shall be presented spotless before the presence of his glory, with exceeding joy. Come on, my friends, since you talk of flesh, blood and breath, we will try and make it strong enough for you. You have begun in the flesh, and it is but just that you shall end there.

May I be permitted to say, that blotting out of conscious existence, is not only what Atheists believe and teach will take place after death, and what wicked men hope for, "when the heavens shall depart as a scroll when it is rolled together, and every mountain and every island shall be moved out of their places;" hear this their last awful prayer, which by the way, will never be answered: "And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves, in the caves and rocks of the mountains, and said to the mountains & rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand." Rev. vi. 15–17. Much more might be said on the above subjects, but let this suffice for the present.

E. K. B.

☞After I had written the above on "Materialism," I noticed a communication in the Gospel-Visiter, April No. page 236. on Spirit-rappings. I most cordially agree with the beloved brother D. P. S. as far as regards Spiritual-rappings, but as touching the case of Samuel, 1 Sam. 28. I widely [I am sorry to say,] disagree with the brother. He says, "Now from the reading of what follows, it might appear, that Samuel was actually brought up, and addressed Saul." But says the br. so powerful was this manifestation, that many good people yet believe that Samuel was actually brought up and addressed Saul."

But says he, "This is impossible, so powerful was this manifestation." Powerful indeed, I say, well may good people yet believe, that Samuel was actually brought up and addressed Saul. Good people have also good authority for thus believing. They have the inspired word of truth to sustain them in their beliefs, the powerful word of inspiration bears good people out in their belief. Let us see!

"And Samuel said to Saul, why hast thou disquieted me, to bring me up, &c. Then said Samuel, wherefore then dost thou ask of me," &c. 1 Sam. xxviii. 15. 16. And again verse 20, "Then Saul fell straightway &c. and was sore afraid, because of the WORDS of SAMUEL." Now mark it was SAMUEL, and not the familiar spirit that addressed SAUL, the words of SAMUEL, and not the words of the familiar spirit, that caused SAUL to be sore afraid. I for my part, no more doubt the appearing of Samuel unto Saul, than I doubt, that Samuel ever existed in this world. Let this suffice for the present.

There are in the Scriptures natural marks of their divinity, though perhaps, not powerful enough to reclaim an infidel, yet sufficient to confirm a believer. Let a good man diligently peruse the Scriptures, and he cannot but feel and own the truth of what is here asserted.

The words of God are like the works of God: monuments, both of infinite wisdom and goodness. The more you search into them both, the more you discover of their divine author.

* * *

If a wicked man was to be admitted into heaven, he would receive little pleasure and satisfaction there. There is nothing to fit his taste or suit his inclination, and in the midst of happiness itself, he would still be miserable. And if a guilty mind will spoil happiness in the place of happiness, MUCH MORE will it aggravate misery in the place of misery.

THE MONTHLY GOSPEL-VISITER.

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For the Visiter.

WALK AS CHILDREN OF LIGHT.

Ephesians v. 8.

"For ye were sometimes darkness, but now ye are light in the Lord: walk as children of light."

Continued from last No. page 44.

What may be the cause that so few do become a light in the Lord? Because they want to obtain it in their own way. The God of this world hath blinded them lest they would see the light of the glorious Gospel." "They delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God; they ask of me the ordinance of justice, they take delight in approaching to God." Wherefore have we fasted and thou seest not? Behold ye fast for strife, and to smite with the fist of wickedness.—

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush?—Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burden, and to let the oppressed go free; and that ye break every yoke: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul. Then shall thy light rise in obscurity, and the darkness as the noonday."

Is it not too much the case with the generality of professors, like Israel of old? "This people draw nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship, teaching for doctrines the commandments of men."

How many are so presumptuous, so self-willed, that they deny, and reject the commandments of the Son of God; making them nonessential, putting instead of them ordinances invented by the very author of darkness: although intermingled with words from the Gospel of light.

The prince of darkness presents himself as an angel of light, in order to lead souls to perdition. Did he not tempt our Saviour with the word of God? When he put him on the pinnacle of the temple: "If thou be the Son of God, says he, "cast thyself down, for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

And if Satan himself be transformed into an angel of light, therefore it is no great thing if his ministers also be transformed to ministers of righteousness, whose end shall be according to their works. O beware my dear fellow-travelers to eternity! lest by good words, and fair speeches they deceive your undying souls to everlasting ruin and misery.

Do you not see how necessray it is in this latter part of the last age of the world, to prove the spirits well, whether they be of Christ the true light, or be of Antichrist; if you want to set out for heaven and happiness; if you want to become a child of light in the Lord? And, how shall we prove the spirits otherwise, than by the infallible word of God, manifested by Christ the Sun of

righteousness? I as one who stands for the defence of the Gospel of Jesus Christ, do boldly declare unto the world, that every spirit, that teaches doctrines in opposition to the Son of the most high God, and his inspired apostles; though he would speak as an angel from heaven, is a spirit of delusion, and proceeds from the prince of darkness: is a "blind leader," as termed by Christ. "And if the blind lead the blind both fall into the ditch." "Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips."

Close your eyes, and stop your ears against such poisonous doctrine, it leads you to destruction, trains your souls for hell; and finally have to take your part with the ungodly and disobedient, in the lake that burneth with fire and brimstone; which is the second death. O how indispensably necessary is it, to keep the word of God in view, and act in accordance with the same. O! turn from darkness to light, and from the power of Satan unto God: if not done so heretofore. Come penitent to the feet of Jesus, 'the friend of sinners,' confess your sins in secret to him, and sorrow over them with a godly sorrow; asking earnestly for pardon with a firm reliance in his promises: And thus receiving him in faith, as he hath revealed himself in his word; and according to that faith, suffer yourself to be baptized into his death, according to his direction and example.

And thereby you are become ingrafted as a branch, into Christ the living vine. "For as many as are baptized into Christ, have put on Christ." You are then a member of his mystical body which is the church of the living God; the pillar and ground of the truth. This is the way, and the only way too, to become truly converted to God, and truly regenerated as the true children of light in the Lord; and we are then enjoined by the great apostle of the Gentiles, to walk as children of light.

III.

The great necessity of the divine admonition to walk as children of light.

In the first place the great necessity of this apostolic injunction is, that we are not again swallowed up in darkness. Inasmuch as the Son of God is termed the light of the world, and also the word of God; we must by the grace of God try to pattern after him.

My dearly beloved brethren and sisters, let us duly consider the great importance in doing so: since he has left us an example, that we should follow his steps. But we need not imagine that we can walk without difficulty. No, no. We have to encounter temptations and trials. The graces that exist in our souls, are so opposed and weakened by powerful corruptions, that, they seem like light struggling with darkness.

But be not discouraged, think of your Saviour who was without sin, and in whom was found no guile. What did he endure? How did he struggle with the prince of darkness, whilst in the garden of Gethsemane? Crying out, my soul is exceeding sorrowful, even unto death. And on the rugged tree of the cross, complained of being forsaken by his heavenly Father; and this all to save my and your souls.

Perhaps we feel sometimes, as if we could walk in our own strength, "like Peter," that we could die with our Lord and Master. But Oh! how soon must we feel 'with him' our weakness, that before we are aware of, we deny our Lord.

Our Saviour saith, "A little while is the light with you. Walk while ye have the light, lest darkness come upon

you, For he that walketh in darkness knoweth not whither he goeth" This is sometimes the case, and may be owing to our own faults, perhaps walking carelessly along, and suddenly be overwhelmed in darkness.

O! then we will mournfully look back to loss of comforts we once enjoyed, our souls rejoiced in his light, but now our joy is changed for mourning, our day for night, our light for darkness: our peace and tranquillity for doubts and fears. We walk in darkness, and our prospects for eternity are full of uncertainty; we know not whither we are traveling, to heaven or to hell.

We fear that God has withdrawn himself from us, and perhaps say, "O that we were as in months past, as in the days when God preserved us, when his candle shined upon our heads, and when by his light, we walked through darkness."

Now instead of possessing cheering comforts, we walk in darkness and have no light. Our heaven is clothed with blackness, the light of God's countenance is withdrawn, and he hides his face from us. Painful as is this condition, its pains and sorrows have been felt by many who now sleep in Jesus. Many a child of light has walked in darkness; many an heir of heaven encountered doubts and fears, and terrors by the way.

The word of God represents those who are the heirs of an inheritance incorruptible, undefiled, reserved in heaven for them, as "for a season." (if need be) in heaviness through manifold temptations," and directs his children how to act in circumstances so painful, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God."

If thus overwhelmed with spiritual distress, we ought seriously to enquire, Why has God withdrawn his presence from us? Why does he permit us to walk in darkness?—Perhaps the cause lies in ourselves. We have perhaps yielded too much to some temptations, or indulged in some besetting sin &c. It may also be to deepen our humility, and to walk closer with our God.—

God permits us sometimes to walk in darkness that we may exercise and brighten our graces. Faith and love, are exercised most in the dark and cloudy days of sorrow. To believe when all is pleasing, when peace and plenty smiles on the soul, and comforts bestrew its way is an easy thing; but to believe when his presence is withdrawn, when doubt and fears infest the soul,—this is love of the stronger and nobler kind.

God doubtless often exercises his children with spiritual trials, to call faith and love into exercise. Thus they who are in heaviness through manifold temptations are said to be so, "That the trials of their faith might be found unto praise, and honor, and glory at the appearance of Jesus Christ.

Perhaps with some of these inward conflicts and sorrows, we have to encounter outward opposition. The world reviles and slanders us, because we are no longer conformed to its corruptions. We are sometimes represented as enthusiasts, or as fanatics, or as melancholy creatures going out of our senses: because we follow the dictates of Jesus Christ.

To be continued.

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FOR THE GOSPEL-VISITER.

"Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. v. 17. 18.

Dearly beloved brethren and friends. When I look at myself I almost shrink from my duty, but through God, if he strengthens me, I can do all things. Now I feel like saying something on the importance of prayer and giving thanks. For the apostle tells us, This is the will of God in Christ Jesus concerning us: and as I feel my imperfection, I will try to be as short and as brief as I can.

Dear readers whoever you may be, God knows, I wish to meet you all in heaven, but I have not the least hope ever to see one of your faces in heaven except you and I be converted, and sanctified, and thus prepared for that holy place. Oh let us seek after and exercise ourselves unto godliness. I beseech you that you study personal godliness and family godliness, for it is good so to do.

First personal godliness. Let it be your first care to set up Christ in your hearts; see that you make all your worldly interests to stoop to him;—that you be entirely and unreservedly devoted unto him. If you wilfully, and deliberately, and ordinarily harbor any sin, you are undone. See that you unfeignedly take the law of Christ as the rule of your words, thoughts and actions, and subject your whole heart, soul and mind faithfully to him.

If you have not a true respect to all God's commandments, you are unsound in the faith.

O study to get the image and impress of Christ upon you, within you. Begin with your hearts, else you build without any foundation. Labor to get a saving change within, or else all external performances will be to no purpose. And then study to shew forth the power of godliness in the life you live. Beware that none of you be a prayerless person, for that is a token that you are a stranger to the fear of God. Suffer not your good book to lie idle. Converse with it daily, and meditate on the word of God, which is able to make you wise unto salvation. For that soul can never lay claim to blessedness, whose delight is not in the law of the Lord. Let meditation and self-examination be your daily exercise; for thereby you may grow in grace and come to a knowledge of the truth as it is in Jesus.

Secondly, On family-godliness.

He that hath set up Christ in his heart will be sure to study to set him up in his house. Let every family with you be a praying family and a christian church, every house a house of prayer. Let every householder say with Joshua, "I and my house will serve the Lord," let others do as they may. And resolve with David, "I will walk in my house with a perfect heart."

Let me press upon you a few duties in general.

1. First let religious exercises be in your families not as a matter by the by to be minded at leisure, when the things and the cares of the world will give you leave, but as the standing business of the house. It is also necessary that we be careful that it does not become mere fashion, but that we know what we pray for, and then we have the promise from him, that cannot lie, that our prayers shall be heard and answered. Let them (your families) have your sincere prayers as duly as their meals. Is there any of my readers but have time for their taking food for the body, and no time for seeking food for the soul? Wretched man! Canst thou not as well find time to prayer?

Prayer is the souls sincere desire; yes the apostle says, "Pray without ceasing;" and the Son of God says, "Watch and pray, lest ye enter into temptation." Prayer was appointed to convey the blessings God designs to

give. As long as they live, should Christians pray; for only while they pray, they live.

2. Settle it upon your hearts, that your souls are bound up in the souls of your children, for the word says, "Bring them up in the way they should go, and when they get old, they will not depart from it." They are committed unto you, and if they be lost through your neglect, they will be required at your hands.

Dearly beloved brethren and friends, If you do not your duty, you shall know that the charge of souls is a heavy one, and that the blood of souls is a heavy guilt. O reader! Hast thou a charge of souls to answer for, and dost thou not yet bestir thyself? If not, I entreat of thee to begin at once; lay not these lines from your eyes, without resolving to begin the good work of the Lord.— Will you do no more for immortal souls than you will do for your beasts, that perish? You provide meat and drink for them according to their nature; you give them medicine, when sick, and why can you not do more for your children?—Do you show them the love of God to them, and pray with them daily? Let the solemn reading of the word and singing of psalms and hymns and spiritual songs be your family-exercises. See Christ singing with his family, namely his disciples, Matth. xxvi. 30. "And when they had sung a hymn, they went out into the mount of Olives."

Let the morning and evening-sacrifice of solemn prayer be daily offered up in all your families. Beware you be not found among them that say, Lord, Lord! and do not the things that I have said, namely the things that Jesus Christ has taught us in his word. For he has said, "If ye love me, ye will keep my commandments." O miserable families, that live without God in the world; — that are without family-prayer! What? Have we so many family-sins, family-wants, family mercies, and yet no family-prayers? How do you pray with all prayer and supplication if you have no family-prayer?

O dear reader, don't forget SECRET prayer. Go often to your closet, and there you can have sweet communion with your heavenly Father. Say not, I have no time. What? Hast thou not all thy time to serve God and save thy soul? Pinch out of your meals and sleep rather than want time for prayer. Say not, my business will not give me leave. This is the greatest business to save thyself and the souls in thy care. The blessing of all is to be got by prayer; for the Son of God has said, "Seek ye first the kingdom of God and its righteousness, and all these things shall be added unto you." And what is thy business without God's blessing? Say not, I am not able. Use the one talent, and God will increase it. Oh, be wise in time, that you may not be miserable in eternity, is the prayer of your humble brother and friend

J. S.

P. S. I hope my brethren and readers will excuse my imperfect manner of writing, as I am only a babe in Christ, and having more need of being taught than teaching, &c. &c.

SIGNS OF THE TIMES.

FOR THE GOSPEL-VISITER.

Dear and loving brother. I rejoice that you have showed me (in May-No. page 260. &c.) my error and mistake in wanting to reprove you. Even if I had been right in my views of your conduct, according to the apostle's doctrine I had no right to rebuke you, being an elder,

but to entreat you as a father. These words never came into my mind at that time, or I don't think I should have done as I did,—and now, dear brother, I want you to pardon and forgive me, as I did it through misunderstanding.—(All right dearest brother, God bless you.) And now I will again try by the help of God to offer a few thoughts on a certain portion of scripture viz.

Matth. xxiv. 37.

"But as the days of Noah were, so shall also the coming of the Son of man be.'

Let us enquire a little, how was it in the days of Noah before the flood?—The Saviour tells us, *"They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came, and took them all away. So shall the coming of the Son of man be."* We read again Gen. vi. 5. *"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."*

Now let us compare the foregoing scriptures with the present time, and see, if the Saviour's words are not fulfilling very fast. As it was in the days of Noah, so shall it also be in the days, when the Son of man is revealed from heaven in flaming fire, taking vengeance on all those that know not God, and obey not the Gospel of our Lord and Saviour Jesus Christ.

We see and hear a great deal about religion &c. at the present day. We might suppose, (as there was hardly any thing but wickedness at the time of or just before the flood,) that the coming of Christ was far distant yet; but if we compare the religion of the present day with the Gospel of our Lord and Saviour, we will have to conclude, that it almost all belongs to "Mystery Babylon," which ere long will have to fall.

Let us look at the present prosperous times; every thing going on very lively; no want for any thing hardly; we can eat and drink, build, plant and reap, plentifully. But my beloved brethren, let us take heed, lest at any time our hearts be overcharged with surfeiting & drunkenness, and cares of this life, and so that day overtake us unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

Again let us look at the world in general. The Railroads that are made and in progress will soon make every thing handy and easy. It will soon be so far, that nature will not want it any better. Look at the thousands of new inventions now-a-days brought forth, all so gratifying to nature.

Again, the Saviour hath told us in his word, of signs that should happen before his coming, viz. that the sun should be darkened, and the moon should not give her light, and the stars should fall from heaven, and the powers of the heavens should be shaken. Now all these except the last, according to what I hear, have been fulfilled, and the last, I must think, according to the signs of the times, is not far off, when the heavens shall be shaken.

And just at that time there will be an opening, and then we shall see the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, when they shall see the Son of Man coming in the clouds with power and great glory. Then shall those, who are ready, those who have oil in their vessels, and their lamps bright burning, be changed in the twinkling of an eye, and be caught up to meet the Lord in the air, and so be ever with the Lord.

My beloved brethren and sisters. Let us watch and pray that that day may not

overtake us unawares. Again I say, let us watch. For if ever there was a time for Christians to fall asleep, now is that time. Let us not be found foolish, but wise virgins. The apostle says, "Looking for and hastening unto the coming of the Lord Jesus." Again it is said, "All, that will live godly in Christ Jesus, must suffer persecution."

Now it appears to me, that if we live the life of a christian here, this world with all its allurements will become a burden to us, so that we will wish and look for the time to draw near, when we shall be released from all trouble, sorrow trials and tribulations here below, and be received into the glorious mansions of the Father's house.

It was with great reluctance that I gave you the foregoing thoughts on the Saviour's words, because when I look at myself, and prove myself by the Gospel, I find myself behind my duty, and would a great deal rather receive than give instruction. But still there is a something, which appears to impress upon my mind, that I must improve my talent. So I hope you and all will receive in love, what I offer in my great weakness.

J. C. M. of Illinois.

* * *

WHO IS TO PREACH THE GOSPEL?

(This query, raised by our brother M. N. of Indiana, has been answered by brethren from Pennsylvania, Maryland and Virginia, who have successively within a few days of each other sent in their communications on the subject. We hope our brother M. N. will be satisfied, without being offended, and we feel obliged to him for calling up such clouds of testimony on a subject, which has caused trouble and anxiety to many a brother. We give the letter from Pennsylvania first, because we believe it to come from a brother, who is no preacher himself.)

From PENNSYLVANIA.

Dear brother. I take the opportunity to drop a few lines for the G. V. in answer to a question in No. 1. of vol. 3. page 19. "Who is to preach the Gospel?" I will try to answer this query in my weakness, according to my simple knowledge from the Gospel.

First we find in the sacred Word of God, that John the Baptist was the first Gospel-preacher, but only to prepare the way of Christ, the true light and the bright morning-star. Jesus is the author and finisher of our faith; he is the head of the church, and the true cornerstone, on which we are all to build our hope and salvation. And methinks that Christ did not only preach the Gospel by speaking in public, but also revealed his heavenly Father's will to the fallen race of Adam by doing good to them in various ways'—in healing the sick, &c. &c. as he himself declares, "But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, testify that the Father hath sent me, &c." Here we see that he was sent to do his heavenly Father's will, and there, it appears to me, is something to learn for his followers, that we don't go before we are sent, to preach.

Secondly we find, that he made choice of TWELVE, and called them apostles, and did sent them; and afterwards we find, that the Lord appointed other SEVENTY also, and sent them two and two before his face, &c. "Behold, said he, I send you forth as lambs among wolves."

But the question may be, What did the church and the apostles do after Christ's ascension to heaven?—Well,

we find, that the Lord gave the power to his church to send those which he has called, as we have an example in the first chapter of the Acts. Also in the xiii. chap. we find, "the Lord made them known through the Holy Ghost unto his church, and when they had fasted and prayed, and laid their hands on them, they *sent* them away." So they being sent forth on the suggestion of the holy Ghost by the church, I think, if we peruse these scriptures well, we will then take it for granted, that the Lord gave the power to his church also in these points, that whatsoever she "shall bind on earth, shall be bound in heaven, &c.

Therefore we should at all times and in all cases next to God put our trust and love to our dear brethren and sisters, who inasmuch as they are living members of Christ, are as a body the church of Christ. Then should we have good cause to trust in the Lord with his promise, where he saith, "Lo, I am with you alway, even unto the end of the world." Also, "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

We all have to acknowledge with our Lord, that "the harvest truly is great, but the laborers are few." Therefore we ought to pray the Lord, that he would send forth laborers into his harvest. Now if we meet together to elect a brother to be a laborer, generally the whole church in one place is called together, and therefore I do believe most sincerely according to the word and promises of the Lord, that the holy Ghost will make known to the church some BARNABAS or SAUL or some other name, & send him forth. Let him find it his duty to obey with PAUL, or let him try to hide with JONAS, or to be excused with MOSES.

But you think and say, "the loving brethren have forgotten to teach one of the greatest commandments in the Gospel." As I understand you, I cannot say, what they do with you in *Indiana*, but with us in Pennsylvania I always find them very particular in teaching all the private members, that they shall preach or prophesy, as you may call it, and not only brethren, but also sisters.

That is, we are taught before and after baptism, first to teach our brother or sister, if they err to trespass against us. We are sent by the Word of God to preach in meekness to them, that they may see their error, and to pray with them, that it may be forgiven them. And so we are commanded to preach in the church, whenever a member should err from the truth as it is in Jesus, let it be in what way it may, and if it goes as far as you say,—"to electioneering" instead of praying;—if we convert them, we shall know that we saved a soul from death, and shall hide a multitude of sins.

And so we are all to preach and to say, as the bride of Christ to the world, Come! By this it seems we have enough to prophesy, and especially if we have families and children, whom we are solemnly charged in the word of God to teach and instruct, and to bring them up in the nurture and admonition of the Lord. And inasmuch as it is commanded, to let our light shine, not only in words, but also in deeds, that the wicked may be reproved.

Even the women, our dear sisters are called to be good teachers, but we should go no further than sent or called, as the examples of the holy prophets show,

that the spirit of prophecy was subject to them. And so we are admonished by the apostle likewise. Yea, we are to be subject one to another, more especially to our elder brethren.— —

I have not time and room to give you half the interesting testimonies that can be collected from the Gospel, and the few remarks I made, I made in love to exhort me and you and all the brethren, that we may all look to our Saviour, the author and finisher of our faith; that we may not let slip the things which we have heard, but be faithful unto the end.

"*Watch ye; stand fast in the faith quit you like men; be strong. Let all your things be done with charity.*" My love be with you all in Christ Jesus.

J. F.

WHAT OTHER PEOPLE SAY OF OUR BRETHREN.

From "Materials toward a History of American Baptists" published in 1770 by Morgan Edwards, then Fellow of RhodeIsland College, and overseer of the Baptist church in Philadelphia.

"Of the Germans in Pennsylvania who are commonly called Tunkers, to distinguish them from the Mennonites; for both are styled die Täufer; or Baptists. They are called Tunkers in derision, which is as much as "sops," from '*tunken*,' to put a morsel in sauce; but as the term signifies *dippers*, they may rest content with their nickname. They are also called *Tumblers*, from the manner in which they perform baptism, which is by putting the person head forward under water, while kneeling, so as to resemble the motion of the body in the act of tumbling.

The first appearance of these people in America was in the fall of the year 1719, when about 20 families landed in Philadelphia, and dispersed themselves, some to Germantown, some to Skippack, some to Oley, some to Conestoga, and elsewhere. This dispersion incapacitated them to meet in public worship, therefore they soon began to grow lukewarm in religion.

But in the year 1722 Baker, Gomery and Gantz with the Trauts, visited their scattered brethren, which was attended with a great revival, in as much that societies were formed wherever a number of families were in reach of one another. But this lasted not above three years; they settled on their lees again; till about 30 families more of their persecuted brethren arrived in the fall of the year 1729 which both quickened them again, and increased their number everywhere. Those two companies had been members of one and the same church, which originated in Schwartzenau, in the year 1708 in Germany. The first constituents were Alexander Mack and wife, John Kippin & wife, George Grevy, Andrew Bhony, Lucas Fetter, and Joanna Nothigerin.

Those had been bred Presbyterians except Kippin, who was a Lutheran, and being neighbors they consorted together to read the Bible, and edify one another in the way they had been brought up, for as yet they did not know there were any Baptists in the world. However, believer's baptism & a congregational church soon gained on them, insomuch that they were determined to obey the Gospel in those matters.

These desired Alex. Mack to baptize them, but he, deeming himself in reality unbaptized, refused; upon which they cast lots to find who should be admin-

istrator; on whom the lot fell hath been carefully concealed. However, baptized they were in the river Eder at Schwartzenau, and then formed themselves into a church, choosing Alexander Mack to be their minister.

They increased fast, and began to spread their branches to Marienborn and Epstein, having John Naas and Christian Levy as their ministers in those places. But persecution quickly drove them thence: some to Holland, some to Creyfelt. Soon after, the mother church voluntarily removed from Schwartzenau to Serustervin in Friesland, and from thence migrated toward America in 1719. And in 1729 those of Creyfelt and Holland followed their brethren.

Thus, we see, all the "Tunker churches" in America sprung from the church in Schwartzenau in Germany; that that church began in 1708, with only 8 souls, and that in a place where no Baptist had been in the memory of man, nor any now are; in sixty two years that little one is become a thousand, that small one a great nation."

It is very difficult to give a true account of the principles of these Tunkers, as they have not published any system or creed, except what two Individuals have put forth, which has not been publicly avowed. However, I may assert the following things concerning them, from my own knowledge, viz. general redemption they certainly hold, and with-al general salvation.

They use great plainness of dress and language, like the Quakers and like them will neither take an oath nor fight. They will not go to law, nor take interest for the money they lend. They commonly wear their beards, and keep the first day.

They celebrate the Lord's supper, with its ancient attendants of lovefeasts, washing feet, kiss of charity, and right hand of fellowship. They anoint the sick with oil for recovery; and use the trine immersion with laying on of hands and prayer, even while the person baptized is in the water, which may easily be done, as the person kneels down to be baptized, and continues in that position, till both prayer and imposition of hands be performed.

Their church government is the same with the English Baptists, except that every brother is allowed to stand up in the congregation, and speak by way of exhortation and expounding; and when by these means they find a man eminent for knowledge, and possessing aptness to teach, they choose him to be their minister, and ordain him with laying on of hands, attended with fasting and prayer, and giving the right hand of fellowship. They also have deacons, and aged women for deaconesses, who are allowed to use their gifts statedly.

They do not pay their ministers, unless it be by way of presents; neither do their ministers assert their right to pay, esteeming it "more blessed to give than to receive." Their acquaintance with the Bible is admirable in a word they are meek and pious Christians, and have justly acquired the character of "*Harmless Tunkers.*"

Elhanan Winchester, one of the Baptist missionaries from England, in a book published by him in the year 1787 gave among other things the following account of these people:

"They are industrious, sober, temperate, kind, charitable people; envying not the great, nor despising the mean. They read much, they sing and pray much; they are constant attendants upon the worship of God: their dwellinghouses are all houses of prayer: they walk in the commandments and ordinances of the Lord blameless, both in public and pri-

vate. They bring up their children in the nurture and admonition of the Lord. The law of kindness is in their mouths; no sourness or moroseness disgraces their religion: and whatever they believe their Saviour commands, 'they practise, without inquiring or regarding what others do."

(The above has been published again and again to the world in stereotyped books of extensive circulation, and without endorsing all what has been stated, inasmuch as there are many misstatements contained therein, which will have to be scrutinized, and corrected hereafter, we give it to our readers merely with the view, that they should know, what other people say of our brethren.)

POETRY. A GERMAN MORNING-HYMN TRANSLATED.

1.

Seele! du mußt munter werden,
Denn der Erden
Blickt hervor ein neuer Tag.
Komm, dem Schöpfer dieser Strahlen
Zu bezahlen
Was dein Schwacher Dank vermag.

2.

Deine Pflicht, die kannſt du lernen
Von den Sternen,
Deren Gold der Sonne weicht.
So laß auch vor Gott zerrinnen
Was den Sinnen
Hier im Finſtern ſchön gedäucht.

3.

Schau, wie das was Odem ziehet
Sich bemühet
Um der Sonne holdes Licht;
Wie ſich, was nur wachsthum ſpüret,
Freudig rühret,
Wann ihr Glanz die Schatten bricht!

4.

So laß dich auch fertig finden,
Anzuzünden
Deinen Weihrauch; weil die Nacht,
Da dich Gott vor Unglücks-Stürmen
Wollen ſchirmen,
Iſt ſo glücklich hingebracht.

5.

Bitte, daß Er dir Gedeihen
Mög verleihen,
Wenn du auf was gutes zielſt;
Aber daß Er dich mög ſtören
Und bekehren,
Wenn du böſe Regung fühlſt.

6.

Denk daß Er auf deinen Wegen
Iſt zugegen,
Daß Er alle Sündenluſt,

1.

Come, my soul, thou must be waking,
Now is breaking
O'er the earth another day;
Come to Him, who made this splendor—
See thou render
All thy feeble pow'rs can pay.

2.

From the stars thy course be learning;
Dimly burning
'Neath the sun their light grows pale;
So let all that sense delighted
And divided,
From God's presence fade and fail.

3.

Lo! how all of breath partaking,
Gladly waking,
Hail the sun's enliv'ning light!
Plants, whose life mere sap doth nourish,
Rise and flourish,
When he breaks the shades of night

4.

Thou, too, hail the light returning—
Ready burning
Be the incense of thy pow'rs;
For the night is safely ended—
God hath tended,
With his care, thy helpless hours.

5.

Pray that he may prosper ever
Each endeavor,
When thine aim is good and true;
But that he may ever thwart thee,
And convert thee,
When thou evil wouldst pursue.

6.

Think, that he thy ways beholdeth—
He unfoldeth
Every fault that lurks within,

Ja die Schmach verborg'ner Flecken,
Kann entdecken,
Und errathen was du thuſt.

7.

Wir ſind an den Lauf der Stunden
Feſt gebunden,
Der entführt was eitel heißt,
Und der dein Gefäß, o Seele,
Nach der Höhle
Eines Sterbgewölbes reißt.

8.

Drum ſo ſeufz' ich, daß mein Scheiden
Nicht ein Leiden,
Sondern ſanftes Schlafen ſey,
Und daß ich mit heißer Wonne
Seh die Sonne,
Wann des Todes Nacht vorbey!

9.

Kränkt dich etwas dieſen Morgen,
Laß Ihn ſorgen
Der es wie die Sonne macht,
Welche freundlich pflegt die Höhen
Anzuſehen,
Und auch in die Thäler lacht.

10.

Doch den großen Gott dort oben
Recht zu loben,
Wollens nicht blos Lippen ſeyn;
Nein, es hat ſein reines Weſen
Auserleſen
Herzen ohne falſchen Schein.

11.

Es wird nichts ſo klein geſponnen,
Das der Sonnen
Bis ans End verborgen bleibt;
Gottes Auge ſieht viel heller,
Und noch ſchneller
Was ein Sterblicher betreibt.

12.

Laß nur Gottes Lichtes-Gaben
Dein Herz laben,
Daß ſein Geiſt dich führen mag;
Bald wird Freude dich umkränzen,
Du wirſt glänzen
Heller denn der ſchönſte Tag.

13.

Drum getroſt! in Trübſal's Schauern,
Thurm und Mauern
Feurig, zieht Gott um dich her;
Engel-Schaaren dich umgeben,
Und umſchweben,
Schrecklich ſelbſt für Satan's Heer.

Every stain of shame gloss'd over,
Can discover,
And discern each deed of sin.

7.

Fettered to the fleeting hours,
All our powers,
Vain and brief are borne away,
Time, my soul, thy ship is steering,
Onward veering,
To the gulf of death a prey.

8.

May'st thou, then, on life's last morrow
Free from sorrow,
Pass away in slumber sweet;
And, releas'd from death's dark sadness,
Rise in gladness,
That far brighter sun to greet.

9.

If aught of care this morn oppress thee,
To Him address thee,
Who like the sun is good to all;
He gilds the mountain-tops, the while
His gracious smile
Will on the humblest valley fall.

10.

Yet to praise our God most truly,
And most duly
Lip-service will not suffice;
No to serve this most pure being,
Who is all-seeing!
Let our hearts and souls arise.

11.

Think, nothing is so finely spun
Which to the sun
Will to the end a secret be;
Yet the eye of God is clearer,
And yet quicker
What poor mortals do, will see.

12.

Only God's free gift abuse not,
His light refuse not,
But still his Spirit's voice obey;
Soon shall joy thy brow be wreathing,
Splendor breathing,
Fairer than the fairest day.

13.

Round the gifts His bounty showers,
Wall and towers,
Girt with flames, thy God shall rear;
Angel Legions to defend thee
Shall attend thee—
Hosts whom Satan's self shall fear.

Selected for the Gospel Visiter.

THE WALDENSES,

THE MISSIONARIES OF THE DARK AGES.

This distinguished and evangelical body of men has long occupied a most interesting place in Church-history.—Amid the darkness of the middle ages, and the corruption of papal heresy, they were the salt of the earth,—the light of the world. Their memory deserves to be cherished with veneration, and their history developed with assiduous care. They are, according to BEZA, the seed of the most ancient Christian church.—SCULTETUS declares that their churches have continued down in succession from apostolic time. In the preface to the first FRENCH BIBLE, that ever was printed, they state, that they had ever possessed the Scriptures since the apostolic age, and through successive generations had preserved in well-written manuscripts the whole of divine revelation. EUSEBIUS speaks in terms of high respect of churches and martyrs under *Antonius Verres*, A. D. 179 in those very parts, where the WALDENSES chiefly flourished.

This wonderful people were known by various appellations. Sometimes they were designated by names indicating opprobrium and sarcasm; as the *Cathari* or *Puritans*; the *Fratricelli* or *little brethren*; the *Humiliate* or *humble men*; *Paterines*, because refusing to worship the host, it was asserted they worshiped only the Father; MANICHEANS, because they denied, that papal authority was the source of civil magistracy, &c. &c.

Their name, WALDENSES, could not as MOSHEIM intimates, have been derived from Waldo, a citizen of LYONS; for they bore that title more than two-hundred years before Waldo's time. In his "*Histoire des hommes illustres*" BEZA affirms, that they were so called from their abode in the vallies and straiter parts of the Alps, where they had a long time before retired,—being the refuge of the pure, primitive churches.—They were called ALBIGENSES from ALBI, a city in LANGUEDOC, and for a similar geographical reason, they bore the name of ARLETENSES PICARDS, and LOMBARDS. The popular appellation of LOLLARDS was probably derived from WALTER LOLLARD, one of their eminent barbes. A prison in LONDON, whither they were sent, is said to be known to the present time by the name of "The LOLLARD'S TOWER."

It may seem unnatural and absurd to derive the character of men from the testimonies of their enemies, and yet such was the purity and eminence of the Waldenses, that those who sought their extirpation, were compelled to acknowledge their moral worth. RAINERIUS, an inquisitor, declares, that they live upright before men, and put their trust in God for all things: and when he states how these, whom he calls HERETICS, may be detected, he observes that they may be known by their manners, which are composed and modest, and by their words, for they avoid scurrility, detraction, levity and falsehoods.

BERNARD GIRARD in his "History of France" (book 10th) observes that the Waldenses have been charged with things of which they were never guilty. Very remarkable are the words of JACOB D. RIBEIRA, Secretary to the King of FRANCE, in his "Collections of TOULOUSE." "In so great honor was the sect of these men, that they were exempted from all charges and impositions, and obtained more benefit by the wills and testaments of the dead, than the priests; a man would not hurt his enemy, should he meet him upon his way, accompanied with one of these heretics; insomuch that the safety of all men seemed to consist in their protection."

The means by which they maintained and diffused the truth of God, were numerous, but are chiefly deducible to THREE: the instruction of youth,—the improving of ministerial abilities,—and the influence the persecution and mar-

tyrdoms they suffered, produced on the hearts of thousands.

Into the knowledge of the holy Scriptures their children were introduced by means of committing large portions of the Bible to memory, and the constant use of parental instruction. Every family was a college for spiritual information, and a chapel for frequent and fervent prayer. Mothers taught their babes to lisp the name of the blessed Jesus. Fox in his 'Martyrology' asserts, that Vessember in his oration concerning 'the Waldenses' declares, that the bishop of CAVAILLOU during the great persecution of MERINDAL in PROVENCE, first sent a monk to convert them, who returned and declared, that he had profited more in the knowledge of the Scriptures by the intercourse, than he had ever done before. The disappointed bishop then sent a number of young monks among them, to confound them by subtle questions; but one of them declared on his return, that he had learned more from the little children among the Waldenses, than he had from the disputations in divinity, which he had heard among the most eminent PARISIAN divines. The bishop, dissatisfied, sent for the little children, and caused them to be interrogated in the presence of a great assembly, and to question one another, which was done with that grace and gravity and understanding that was marvelous to hear; to the confounding of doctors and learned men then present.

Their preachers were called BARBES, from their wearing their beards. Such as did not travel, as missionaries, to propagate the Gospel in distant countries, were employed in the Vallies in instructing youths, who were called to the work of the ministry. The studies of the young men embraced Grammar, Logic, Moral Philosophy and Divinity. Many added to these pursuits an extensive acquaintance with clinical Medicine & Surgery, becoming at once skillful physicians for both the body and soul of man. Some of them practised the mechanical arts in imitation of CHRIST who was a carpenter, and of PAUL who was a maker of tents. BUCER represents their schools being conducted by men of excellent gravity and prudence, and informs us, that besides the labors of the Sabbath the pastors all the week carried the light of evangelic truth into the surrounding villages, preaching also in the fields to the keepers of the flocks.

In the month of September they had a general meeting or association to consider the interests of Christ's church.

To be concluded in our next.

LOOKING UNTO JESUS.

Hebrew xii. 2.

Amid the world's vain pleasures, din and strife;
The Christian treads the upward path of life;
Though sorely tempted to forsake the way,
He presses onward still from day to day.

On worldly honors he with scorn looks down,
Content if he, at last shall wear a crown;
And worldly wealth without regret he leaves,
He treasure has beyond the reach of thieves.

The syren pleasure with voluptuous strain,
Strives to ensnare him, but she strives in vain;
His ear he closes to their idle noise,
And hastens upward to celestial joys.

At God's right hand he owns an ample store,
Of joys substantial, lasting evermore.
He looks to Jesus his Almighty friend,

Nor fails at last to reach the journey's end.

The Christian man is truly but a pilgrim here in this vale of tears; he has no abiding city here, but seeks one to come, wherein shall dwell righteousness. It is a city made without hands, whose author is God; and this world is but a world of trials and temptations unto him, who looketh to Jesus; for when we start in the service of our Lord, the enemy of our souls assails us in various ways.

He offers us the glory and fame of this world, and how many are led astray and deceived by that, which will soon perish and be no more, and send our soul to hell. Some of our best talents which might have been shining luminaries in the cause of Christ, have been led to seek the honor and glory of this world. Answer ye fields of carnage, where blood has flowed in torrents, where man has stood up against his brother man, and slew him but for the gratification of being called a hero, and in order that he may receive the vain glory of this world;—glory that is obtained by the groans and prayers of widows, and by the flowing tears of the orphans. Oh save me from this glory! is the prayer of the sincere Christian. And he looks unto Jesus to deliver him from the temptations of the God of this present wickedness.

Then again the tempter appears under a new form, and tries to entice the man to love the riches of this world, and not to lay up treasure in heaven. He tries to fill his heart with the paltry pelf of this fast decaying world. He well knows, that man cannot worship God and Mammon; for he will love one and hate the other. And when the true follower of Christ is thus beset, he looks unto Jesus, and then all those temptations vanish like the vapor before the morning sun. For by the word of inspiration he looks forward into the future, and there he sees a blessed abode prepared for him, and a diadem more beautiful than the most costly pearl; more to be desired than gold or silver. Oh how miserable are they, who hearken to the voice of the arch-fiend, and are content to heap up unto themselves the trash and dust of this world. Yes tormenting fears rack their breasts, while here and in the future is reserved for them the everlasting vial of God's wrath. Truly the ways of the transgressor are hard, and end in everlasting death.

Oh what an awful accusation will be brought against those oppressors of the poor, who to gratify their lusts and unnatural appetites, have hoarded up the wealth, that would have given bread to the hungry, and clothed the naked, and brought consolation to the poor widow, and dried the orphan's tears. But instead of using it to this purpose, they have robbed the widow of her just due, and have with wicked hands snatched the daily bread from the mouth of the poor orphan, and have caused the life-blood of their victims to ooze away, until they were laid with broken hearts, where the weary are at rest, and the wicked cease to trouble. And as the Christian views those things, he looks unto Jesus, and from the inmost recesses of his heart he cries, "Lord deliver me from these things, and preserve me blameless, and keep me unspotted from this world."

Next the *votaries of pleasure* assail him with syren song, and with voluptuous strain they try to win him over to their throng. They promise him all kinds of worldly pleasure, if he will but consent to be as one of them. With winning words they come; they appear to use all the friendship that could be desired. But alas! They entice but to destroy, and the Christian closes his ears to their enchanting sound, and casts his eyes heaven-ward showing that he seeks true and substantial joys to come. Thus he overcometh the pleasures of this world, in order that he may enjoy them

in the world to come. Oh! if it could be said of all, that they have resisted the syren song of pleasure, and are out in pursuit of never-dying *pleasures*, and that they are looking unto Jesus in faith, hope, prayer and resignation.

How soon would the ballroom be deserted, and how soon would our grog-shops, those sinks of pollution and crime be closed! And then we would not hear any more night-brawling, such as often now breaks in upon our peaceful slumbers. Yes, if all would but look unto Jesus, how soon would all these places of idle resort, and where vain conversation rules predominant, be turned into places of praise and prayer. And then the death-bed of our young would be a death-bed of a calm and peaceful resignation to the will of God. Then we would hear no more of the raving of a condemned soul, which must soon be launched into eternity unprepared to meet its God. Oh that all might be persuaded to look unto Jesus, and take up the song of an old pilgrim,

"Lord, thou wilt show to me the path of life, in thy presence is the fullness of joy and pleasure at thy right hand for evermore."

Then, my dear friends, let us all look unto Jesus who is able to save unto the uttermost.

Well, says one, how shall we look unto him with divine acceptance? Well gentle reader, let me tell you, take the word of God for the man of your counsel and obey from your heart the form of doctrine delivered unto you, and by these means you will gain Jesus for your friend.

It is a well-know fact, that all painters and sculptors and others have, in order to be perfect, studied models of excellence. Then we should take Jesus for our model, and pattern after him, and look unto him with confidence; fully believing that he will cause us to be perfect. And we must look unto him as the author & finisher of our salvation. We must look unto him as the Redeemer of the world by his blood, & when dark clouds of temptation gather around us, we must look unto him in prayer for relief. And when we wish to see our own deformity, we must look unto him, and consider his spottless life, and then our own deformity in all its hideous shapes. In a word, we must look unto Jesus as our salvation and our all. Then let us strive to look unto Jesus and lay aside all the perishing things of this world, in persecution and temptation, and in poverty's vale or in wealth let us look unto the blessed Jesus as our All, and lay aside the glory of this world, and with the poet say,

I send the joys of the earth away,
Away, ye tempters, of the mind,
False as the smooth deceitful sea,
And empty as the whistling wind.

Now to the shining realms above,
I stretch mine hands, and glance my eyes;
Oh for the pinions of a dove,
To bear me to the upper skies.

In vain the world accosts my ear,
And tempts my heart anew;
I cannot buy your bliss so dear,
Nor part with heaven for you.

CEPHAS.

* * *

REFLECTIONS ON OUR DUTY TO GOD.

Dear Reader.

Come let us take a friendly walk, and talk together. Look you there! Do you see that beautiful little rill, whose waters sparkle and glitter in the sun like beautiful pearls? Let us consider the value of the fluid unto us. How long would our lives last, if we were deprived from the use of this main support of life? If God should cause the vast ocean to go away, and thus dry up all our fountains, then in a short time of misery and pain would end our

existence here. Now consider, what God has done for you!

Do you, when you dip your cup in the sparkling fluid, return thanks unto him, who caused it to flow for your service, for your health and comfort? If you do not, you are ungrateful, and God will deal with you justly, when you see the gentle shower fall to moisten the parched earth, and revive the beautiful vegetation. Do you in your heart return your thanks unto God, who sends the rains in their proper season, in order that you may have bread to eat and to spare!

And when you come to consider the many other temporal blessings, which we enjoy, and not feel grateful unto the author of them, shows that our hearts are stained with ingratitude. For which of us, if we lay upon a bed of sickness, our body racked with severe pain, and we had no hopes of recovering, if then some friend would come, and by his knowledge relieve us, would we not ever feel grateful unto that being for the kindness he shewed unto us!

But what is that, compared unto what God has done for us? That we may live happy here on earth, he has given unto us every thing that is necessary for to support this lump of clay; food, drink and raiment. But still we are unthankful unto him.

And he has blessed us with that principle which bears the likeness of God, and causes us to be but a little lower than the Angels, and it is this part, that must endure through all ages, yet still we turn this immortal against him who gave it, while we should render our heartfelt gratitude to him who has blessed us so abundantly. Yet still he is mindful of man; for when by disobedience man broke the divine law, and brought upon himself just condemnation, the love of God came to our relief, and Justice was satisfied by the shedding of the blood of Christ which has atoned for the broken law, and made it honorable in all its points.

And blessed be the name of God; there is now opened up a new and living way, whereby all men can be saved. Now when we come to view, what God has done for us, ought we not to be more thankful than we are? Ought we not to walk more in accordance to the revealed will of God, and in every thing give thanks! Then let us, whenever we are about to enjoy a blessing, think of the author, and let us not forget that he hath the power to withdraw it at any moment or cause it to have a contrary effect. Yes. He can cause the very air we breathe to be the instrument to call us hence.

Then let us obey God, for it is our duty. And he has told us through his chosen apostles, that we must do so, or reap the bitter punishment, by being banished to that awful place, that burns with fire and brimstone. But, if we do obey, we will be happy through all eternity. We will then be permitted to hear the melodious sounds, that make the heavenly arches ring. There we can meet with those, that have delivered their bodies to the flames, so that their souls may be received in heaven. There we will meet those persons, who have went through persecutions, and have been derided and scorned by all the worldly-minded and unthankful.

Oh! what a glorious sight! What a lovely company! May I be there that sight to see, and that company to enjoy. May we all meet at Jesus' feet, and there to praise through worlds without end.

CEPHAS.

* * *

DID JUDAS ISCARIOT PARTAKE OF THE BREAD AND WINE IN THE COMMUNION.

(In the August No. of last year the question was proposed, "Whether Judas Iscariot *did* or *did not* commune with our Saviour, when the bread and wine was instituted?" In the follow-

ing (September) No. page 94. a summary view of the whole testimony of the apostles and evangelists on the subject of the "Last supper of our Lord" was presented, in which it was the endeavor of the writer to lay before the reader his simple ideas, how the different testimonies of Matthew, Mark, Luke, John and Paul might be brought to a perfect harmony, and to show as it were at one glance, how one thing after the other occurred with regard to time in that ever memorable night, in which our Lord was betrayed. The writer, though without particularly aiming at or mentioning the above question, has answered the same notwithstanding, according to the light, that was given him, and any patient reader will be enabled by reading again page 94 & 95. with what goes before, and what follows, to understand and to judge his views, and make out his answer on the subject.

In the November No. page 129. another writer, our wellbeloved brother T. . . undertook to answer this question in a more direct manner. He stated very briefly, and at the same time very lucidly, his views first from scriptural authority, and secondly from reason, and from both he is led to conclude, *that Judas Iscariot did* NOT *partake of the sacred emblems of the broken body and spilt blood of our adorable Redeemer Jesus Christ.* In this those two writers seemed perfectly to agree, and had we entertained a different idea, we felt, it would be a difficult task for us, to maintain it, or to refute those arguments, upon which the conclusions of these two writers were based.

However several months after the last mentioned November No. was published, we received another letter on the subject, expressing a different opinion, and being requested to give it also a place in the Visiter, we insert it here below, without note or comment, fully persuaded, that every careful reader, who impartially examines what has been formerly said on the subject, and compares both opinions with the infallible word of God, thus proving all things, will be enabled to judge for himself, and hold fast that which is good.)

FOR THE GOSPEL-VISITER.

I had no thought of writing any communication for the Visiter, but would rather let abler brethren attend to it. But seeing in the November No. a query concerning Judas partaking of the broken bread and the cup after being blest, with the other apostles, and the writer giving his opinion, "*that he did not*," I will say as one of old, I will also give mine opinion. And my opinion is, that he did, & the reason is, that I have "*thus saith the Lord*" for it. Luke xxii. 19. 20, speaking of the blest bread and cup being divided among them, verse 21. "but behold the hand of him that betrayeth me is on the table with me." The word "but" generally follows a circumstance that has happened.

The writer appeals to Matth. xxvi. 21. and Mark xiv. 18. to prove his point, where Jesus said, while they were eating, "Verily I say unto you, one of you shall betray me; and the disciples began to enquire, Is it I? Is it I? But Jesus gave them no definite answer; he only said, it is one of the twelve that dippeth in the dish with me.' The writer says, 'of course this did not satisfy the enquiry made by the disciples. In this I heartily agree with the writer. Then it appears, that there was a further enquiry made afterwards.

But before I proceed any farther, I will take notice of the remark the writer makes concerning Luke xxii. 22. 23. There Luke records, while they were eating the supper, that enquiry was made by the disciples, who should betray their Master. But this proves nothing to a demonstration that Judas did not commune with the other disciples. I will also cite the writer to Matth. xxvi. 26. where he says, while

they were eating, Jesus took bread, &c. and Mark xiv. 22. "And as they did eat, Jesus took bread" &c. Now both of these evangelists record, that while they did eat, the enquiry was made, who should betray their Master? And while they did eat he broke the bread. Now these circumstances must have been connected very close together.

Now the writer goes on with the 2d enquiry who should betray their Master and points us to John xiii. 24, where Peter beckoned to John to ask his Master, who it should be that would betray him! And Jesus made answer, that it should be him to whom he should give the sop when he had dipped it. Here the writer comes to think, was the very time that Judas said, Is it I? seeing he would be exposed. But this is only supposition and not agreeable to Scripture. Now if the writer will peruse John xiii. 24—31. he will find the disciples were mostly in the dark, who it should be, that would betray him? For Jesus said to Judas, What thou doest, do quickly. Now the disciples did not know, what this saying was for, but thought that he was sent to buy something for the feast, or give something to the poor. The margins of the Bible state, that John spoke softly to Jesus, that the rest of the disciples did not hear, which seems to correspond with the scriptures. Now there is none of the evangelists tell us when Judas went out but John, and he says nothing of the breaking of bread afterwards, but goes on to relate the blessed lessons that Jesus gave to his disciples.

Now I think that I have proved by the scriptures, that there can be nothing brought against the record that Luke gives, that Judas partook of the broken bread with the other apostles, except opinion and reason will overcome the word of truth. I know that that opinion has risen from this source, that Jesus knew the wicked heart of Judas, & the institution being so holy, that Jesus would not suffer him to partake of it. This reasoning will not justify us; for all God's institutions are holy.

We know that Judas was called a devil early in John's gospel, and he was also called a thief; notwithstanding all this it seems that he had the same power and privilege granted to him as the rest of the apostles. When Jesus sent his disciples to cast out devils and do miracles, Judas was with them, and with his companion, that is, the disciple that was sent with him, cast out devils and to make as short work as possible, we will come to feet-washing, where Jesus washed his feet with the rest, and there was no partiality shown him.

Now opinion put into practice often proves fatal to truth. For instance the mode of immersion in practice among the different denominations are to plunge the subjects once backward in the water, and this has become the general opinion of those, that believe in immersion, that it is the right way; and when they see the brethren baptize, according to the commission given them, in the name of the Father and of the Son, and of the Holy Ghost, dipping the subject three times forward, they say we are wrong. Therefore opinion and practice have overcome truth in many, and for this cause the way of truth is evil spoken of.

The writer points us to the temptations of Jesus recorded in Matthew and Luke. He says, one records one temptation before the other. We do not know which temptation was first, and this has no bearing on the subject, and likewise the case of Herod, I shall leave the subject to every honest investigator after truth.

A zealous lover of the word of truth.

Selected for the Gospel Visiter.

BE STILL.

It is often easier to *do* than to *suffer* the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ—a satisfaction in the consciousness of doing good. A little grace, with favoring Providence, may make a Christian a hero; while abounding grace alone will suffice to make a Christian martyr.

Be still when persecuted and slandered. If unjustly accused, you may regard every epithet of abuse as a badge of discipleship. Your divine Master and his apostles and witnesses were marked in the same way. Then too, every lie has the seeds of death within it. Let alone, it will die of itself. Opposition may look very formidable; it may seem as "though the mountains were carried into the midst of the sea; the waters thereof roar, and be troubled; the mountains shake with the swelling thereof;" but the voice of wisdom cries, "Be still, and know that I am God."

Be still when thwarted in your plans & disappointed in your hopes. You are not responsible for results. If you have sought trustworthy ends by lawful means, and have done your utmost to attain them, the issue is of divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your loss or disappointment may not be obvious. You may have to content yourself with the thought, "These are but parts of his ways." But the fact that they *are his ways*, must hush the soul in quietude under the most trying and mysterious crosses of life. Faith will take up Cowper's song:

> "Behind a frowning providence
> He hides a smiling face."

Be still under sore afflictions. They are all deserved. They are all ordered of God They are embraced among the 'all things' that shall work together for good to them who love God. Murmuring does not lessen, but rather increase the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys; every affliction may work out "a far more exceeding and eternal weight of glory." Many a saint has never experienced the infinite preciousness of the Gospel, until the rod of God is upon him. It is when in the vale, with eyes uplifted and the mouth closed—"I was dumb" that the stars of promise glisten on the spiritual vision, and the Sun of righteousness darts his rays of comfort and holy joy on the stricken soul.

A. M.

* * *

A WORD TO THE YOUNG.

Beloved youth, when I, who am old, look upon your condition, I cannot but pity you. I do not envy your gayety and pleasure. The cup which you hold in your hand is inebriating, it is poisoned. The pleasures which you are seeking are "the pleasures of sin," which are short-lived, unsatisfactory, and leave a sting behind. Many are cut down like the flower of the field in the midst of their earthly career. Oh how many are hurried away in an unprepared state. Many others, when the season of youthful gayety and thoughtlessness is past, are visited with sore afflictions, in the suffering of which all their former pleasures are forgotten, and often imbittered by the reflection that they were sinful pleasures or were mixed with sin. Remorse for the sins of youth is an unwelcome visitant, but one which cannot easily be shaken off. When afflictions are sanctified they become real blessings. But many suffer, who, instead of being made better, are made worse by all their sufferings. They become impatient and murmur at the dispensations of God towards them, as though they were punished more than their sins deserved.

Oh, young man, permit me to call your attention to your soul's salvation. This you cannot but know is your great, your highest interest. And why

do you neglect it? Why do you put far off the evil day? Your continuance on earth is altogether uncertain. Prepare, I beseech you, to meet your God. "Behold, now is the accepted time, now is the day of salvation." You will lose nothing, but be great gainers, by giving your hearts to God in the days of your youth. "Wisdom's ways are ways of pleasantness, and all her paths are peace."

A good conscience, and a lively hope of everlasting life, are the purest sources of joy upon earth. When affliction falls on the pious—and they are not exempt—there is a gracious promise that it will be for their good; yea, that it will work out for them an "exceeding and eternal weight of glory. Let the summons of death come when it will, they are ready. The day of death to such is far better than the day of their birth.

Young man, as you have but one short life to live upon earth, have you no desire that it should be occupied in doing good! Are you willing, at the last account, which all must give, to be in the class of those who have lived to no good purpose, who have done nothing for the benefit of their race! You say that you intend to be religious hereafter. What a delusion! Evil habits will grow with your age, sinful desires will not be lessened but increased by indulgence. Old age, if you are permitted to reach it, will find you a hardened sinner; your conscience seared, and all your habits of iniquity confirmed. Oh, could you hear the wailings of a multitude of souls now in hell, methinks their lamentation would be that they procrastinated attention to the salvation of their souls. Why will you run the dangerous risk? Consider that eternal life and eternal death are now set before you; and God calls on you to choose which you will have.

A. A.

CONTROVERSY.

Though controversy have its evils, it has also its uses. We never infer, that because there is no controversy in the church, there must be the upholding of sound doctrine. It is not the stagnant water which is generally the purest. And if there are no differences of opinion which set men on examining and ascertaining their own belief, the probability is, that, like the Samaritans of old, they will worship they "know not what." Heresy itself is, in one sense, singularly beneficial. It helps to sift a professing community, and to separate the chaff from the wheat. And whilst the unstable are carried about by the winds of false doctrine, those who keep their steadfastness find, as it were, their moral atmosphere cleared by the tempest. We consider this statement to be that of St, Paul, when he says to the Corinthians, "There must be also heresies amongst you, that they which are approved may be made manifest." And it is not the mere separation of the genuine from the fictitious which is effected through the publication of error. We hold that heresies have been of vast service to the church, in that they have caused truth to be more thoroughly scanned, and all its bearings and boundaries explored with a most pains taking industry. It is astonishing how apt men are to rest in general and ill-defined notions, so that, when interrogated and probed on an article of faith, they show themselves unable to give account of their belief. When a new error is propounded, you will find that candid men will confess, that, on examining their own views on the litigated point, they have found them in many respects vague and incoherent; so that, until driven to the work of expounding and defining, they have never suspected their ignorance upon matters with which they professed themselves altogether familiar. We think that few men would have correct notions of truth, unless oc-

casionally compelled to investigate their own opinions. They take for granted that they understand what they believe. But when heresy or controversy arises and they are required to state what they hold, they will themselves be surprised at the confusion of their sentiments. We are persuaded, for example, that, however mischievous in many respects may have been the modern agitation of the question of Christ's humanity, the great body of christians have been thereby advantaged. Until the debate was raised, hundreds and thousands were unconsciously holding error. Being never required to define the true doctrine of the Saviour's person, they never doubted that they knew and understood it, though, all the while, they either confounded the natures, or multiplied the person; or—and this was the ordinary case, formed no idea at all on so mysterious, yet fundamental a matter. Thus controversy stirs the waters, and prevents their growing stagnant. We do not indeed understand from the "must be" of St. Paul, that the well-being of the church is dependent on heresy, so that, unless heresy enter, the church cannot prosper. But we can readily suppose that God, foreknowing the corruptions which would be attempted of the Gospel, determined to employ these corruptions as instruments for speeding onward the growth in grace of his people. The "must be" refers to human depravity and satanic influence. It indicates a necessity for which the creature alone is answerable, whilst the ends, which heresies subserve, is that which most engages the interferences of the Creator.

B. T.

CORRESPONDENCE.

REMARKS, QUESTIONS &c. OF CORRESPONDENTS, BRIEFLY ANSWERED.

From MISSOURI.—What kind of people were those, of whom the apostle speaks, "Exhort *servants* to be obedient unto their own masters!" Were they slaves? White or black!—Please give us your opinion on it according to scripture. You are aware, that we live in a slave-state.

(Answer. What kind of people those servants in EPHESUS, COLOSSAE, CRETE &c. were,—whether Greeks or Barbarians, whether Jews or Gentiles, whether white or black, is hard to tell, in as much the apostles have not deemed it necessary to state. All we do know from the fact that the epistles were addressed *to the saints and faithful brethren in Christ*, is this, that those servants must have belonged to that same class, must have been believers, members of the body of Christ, such as had not only submitted to the Gospel in being baptized, but were also still willing to be exhorted to every duty.

But perhaps you meant to ask, What kind of servants they were, whom the apostles exhorted to be obedient to their own masters! Whether they were voluntary servants or slaves? To this we answer, The word *servant* includes both kinds, for every slave is a servant, though every servant is not a slave. Hence the exhortation, making no distinction, goes to all, who have masters, to be obedient unto them.

Should these simple remarks not be satisfactory, or should we not have understood the drift of your queries; was it for instance your intention to ask, 'Whether the apostles by these exhortations did or did not justify and sanction SLAVERY? &c. &c. please let us know, and we will try to answer you in the fear of the Lord. Let this suffice for the present.)

Also from MISSOURI. We are asked by the Campbellite Baptists, as they are called, Why do you baptize three times, and why face forward!—We have answered them according to NEAD's book, but that did not satisfy them. If you can make it any plainer, please to do so.

(We are told by the apostles that there are men, who will always learn, and ask questions, and yet never come to the knowledge of truth. If God's word, which is so plain, that a wayfaring man, though a fool, can understand it; we repeat, if the word of God is not plain enough, we poor fallible men may well despair of making it any plainer. However we can tell out of love to every sincere enquirer after truth, how plain the word of God appears unto us, especially in this particular. Let us consider a few simple cases.

Suppose a man is guardian for three different orphan-children, whose names we will say, are A, B and C. Now the order comes to him, "Go to court, and settle the account in the name of A, and of B, and of C." Now, let us ask, what is the man to do according to this order, Why, of course he must make settlement first in the name of A, and then [he must make settlement in the name] of B, and lastly [he must make settlement in the name] of C before he can say truly, that he obeyed the order.

Again, suppose a farmer has undertaken to farm the outlots of three men in town, whose names shall be X, Y, Z. Now when the fields are ready for seeding the farmer charges his son or servant, "Go and sow wheat on the field of X, and of Y, and of Z." Now it is as obvious, as in the other case that the work of sowing when done in one field, must be repeated, until the three fields are sown, though the word "sow" occurs but once in the charge.

This may be understood by every one who has common sense, though he should never have been inside of a schoolhouse, nor become acquainted with the merest rudiments of learning. But the learned Grammarian will tell you, that such forms of expressions are strictly according to the rule, called Ellipsis, which allows the omission of one or more words necessary to complete the grammatical construction, when custom has rendered them unnecessary to complete the sense. They will tell you, that the words, "Go and sow wheat on the field of X, and of Y, and of Z, are of the very same power, and require the same action as if it were said, Go and sow wheat on the field of X, and [sow wheat on the field] of Y, and [sow wheat on the field] of Z.

Now if Common Sense acknowledges, and Science demonstrates that in these two examples a *threefold* action is required, and that in either case it would be a trespass against the express command of the *human* authority, if *less* was performed,—we would most humbly, yet most solemnly ask the question, Should we not pay the same attention, the same respect, the same obedience to a command of Him, to whom all power is given in heaven and on earth? And does that command not require a threefold action too, as plainly and as expressly, as if it were reading, "Go,—immerse in the name of the Father and [immerse in the name] of the Son, and [immerse in the name] of the Holy Ghost? So we believe, the word must be understood according to the rules of all language, and those three immersions make the One triune Christian Baptism, as the Father, and the Son, and the Holy Ghost are one triune God.

The question why we baptize face forward, is to be disposed of yet, but we can say but little on it now. We will merely ask a few questions. Is there ever any one setting out on a journey or race otherwise, but face forward?—Is there ever any one commencing any kind of work but face forward?—Or did you ever see any man in his senses enter a house, and especially a house of worship, otherwise but face forward?—We omit saying any thing of the "backward" course, because we do not wish to hurt the feelings of any.)

Likewise from Missouri.—There are some of us wishing to join meeting, if we had an opportunity.

(Only be faithful;—to the truly upright there will never be wanting an

opportunity.—Do like Cornelius,and you will ere long have a PETER pointed out, whom you can send for, or some PHILIP may come your way, to afford you that opportunity. See Acts viii. and x. Let us know how many there are or may be probably thus inclined. May be we could stir up some one to come to your assistance.)

From PENNSYLVANIA.—There is a passage, which I never heard fully explained to my satisfaction. It is that, where it is said, that God would send the Holy Spirit to reprove the world of sin, and of righteousness, and of judgment &c. See John xvi. 8. I would wish to see it explained in the next Visiter fully and authentically.

(We cannot promise that, so soon. We hope, some of our dear brethren, who have the gift, and also the time and inclination, will take up this subject ere long, as is requested.)

From N. W. OHIO.—I have a request to make of you, loving br. which is this, viz. to give us (in the Visiter) an article on "Anointing of the sick," or more particularly on the words, and action used in the administration of the ordinance. Query. If in the administration of this institution the words "In the name of the Lord" be used or said but once, and the oil three times applied, did the apostles baptize the Pentecostians "in the name of Jesus Christ" by using these words once, and immersing three times? (See Acts ii. 38.) Or—was Cornelius baptized by a threefold immersion "in the name of the Lord," the words being only once said? (See Acts x. 48.)

(You will see, dear brother, in the minutes of this last yearly meeting, something on the subject of anointing. With regard to your other questions about baptism we believe that the apostles, when they baptised in the name of Jesus Christ or in the name of the Lord, performed it according to the commission given them by their Lord Jesus Christ, see Matth. xxviii. 19.

Why the brethren do not use the same words in Anointing as in Baptism, we consider there are two weighty reasons.

1. Because it was not commanded to do so in Anointing, as it was commanded in Baptism. 2. Because of the dreadful abuse of that most holy Form "In the name of the Father &c." which has been made by an apostate church not only a common expression, used at every occasion, but even in those many charms, for curing disease in man or beast, which are indeed blasphemous and sinful.)

From another part of OHIO.—I have also received the first No. of Vol. III. I read it mostly through, and it is very good; but the piece from Macoupin co. Ill. I do not like. It looks bad and, I think, meant bad. All might have done well, but the P. S. where the writer says, "Please publish this letter; let all see that we cannot give up the word yet." This looks too bad. It cannot be a brother, using an expression of this kind, as though the Brethren were trying to persuade them from the word.

(As to publishing such letters, as the last-mentioned, we cannot well avoid it. We have already been accused of partiality, for not inserting such letters sooner. We hope they will do no harm. If they look bad, and even mean bad, we trust, all the discerning children of God will see it, and avoid it. If in the garden of Eden there was a serpent, and if in the Gospel we find even what the devil said and did, we should not expect, that the Gospel-Visiter should bring nothing but what is good. But we do not bring the bad with the same satisfaction, nor with the same view as the good. The good we present with pleasure as a sample worthy of imitation; the bad we give with sorrow as a token and evidence of human depravity, which is still felt and found in the children of God, and as a warning to others.)

THE MONTHLY GOSPEL-VISITER.

VOL. III. SEPTEMBER 1853. NO. 4.

For the Gospel-Visiter.

A CALL
TO THE UNCONVERTED.

My dear friends, that are yet out of the ark of safety; it is unto you that these remarks are written, by one who feels a deep interest in your eternal welfare. It is the desire of your humble servant, that all may see the necessity of being born again and living in the newness of life. For we all know, that while we live in our sins, we are dead in trespasses and sin, and are enemies unto God, and if we die in our sins, we will have our part appointed with those, that love not God in that awful place prepared for the devil and his angels, where we must suffer a just punishment for all the deeds done in the body.

Oh thoughtless man and woman! Have you ever considered what it is to fall under the wrath of God? Have you ever considered his power? He, who by his word spoke this world into existence, and by his power clothed it in verdure of every hue, and gave unto us many beautiful and many interesting things, to look into, and study the laws whereby they are held in existence. And he it is who said, "*Let there be light;* and then the darkness fled, and the radiant and effulgent light sprang into existence. And it is by his power that yon brilliant light, the luminary of the day, was set in the firmament, around which our planet revolves. And it was by his power, that the dome of the heavens was made grand and magnificent by the many stars, that are placed in the grandest order conceivable.

Yes all this is the work of him, while by your wicked actions you have brought upon you his displeasure. But still there is room for you, the call is unto you, Repent, believe and be baptized for the remission of your sins, and then go on to serve him, as he has revealed unto you in the word of God, and you will then receive the good of his blessed promises, which makes the hearts of all true believers rejoice.

But says one, How shall I believe? or what shall I believe?—Well, in the first place, you must believe, that Jesus is the Son of God, and that he was sent to save a lost and ruined world, and that he is ever willing to save those that come in truth unto him. Then you must believe, and be convinced, that you are by nature prone to sin, and that you have departed from him, and that your soul is guilty and deserves no pity from him.

And then, when you do believe, and see the deformity and blackness of thy sins, then thou art to repent; to feel sorrow pervade all thy heart, and in secret kneel down, and acknowledge thy sins unto God, and loath thyself in the lowest dust, and resolve—never more to be guilty of such ingratitude to God any more. And then be baptized and put on Christ; and walk with him, and go on from one good work unto the other, having the Spirit of God testifying within you, and then you will by the grace of God, be a fit subject for to inherit life eternal.

Ah, says one, after a while I will turn to God; I want to live in the pleasures of this world a little longer. Oh my friend! Reflect, death is abroad in the land; day after day he lays his icy hand on thousands, and calls them to the realms of bliss, or they sink beneath the frowns of an offended God to the regions of fell despair.

And, my dear friends, in a few days he may bid you depart, and your poor stammering tongue will then be compelled to exclaim, Oh my God! oh my God! Must I die? Must this poor, polluted soul of mine take its flight to those awful abodes of demons, to suffer the dreadful vengeance, that is due unto vice? Oh, if I had but hearkened to the words of wisdom, while I was blest with health, and prepared my soul for this dark and trying hour! Yes, you will then bitterly repent your evil conduct, when it is, perhaps, too late.

Then worldly pleasures will be as thorns in thy side to you, and as heavy weights to thy soul to sink thee deeper into perdition. Then will you see the folly and wickedness of your night-revels among the sons and daughters of this world. Then would you give all the world to live thy time over again; for the path of the unrighteous is a hard one. Therefore be persuaded to forsake the pleasures of this world, and delay not to put on Christ.

Obey from thy heart the form of doctrine delivered unto us by God, and in possession of the Spirit of God all will be well with you. This will support you in the trying hour and article of death. Yes, it will make smooth and easy your way to the grave.

And after your spirit has ceased to animate the clay-tenement, which surrounded it, and takes its flight upward through the vast ethereal sky to the abodes of the righteous, there to drink in large draughts of heavenly knowledge, which will cause it to give glory and thanks unto God, the author of its salvation. Yes, there it will have for its company those pure intelligences, that surround the throne of God, crying: "Holy, holy Lord God Almighty!"

There we can pluck the ambrosial fruit, that grows upon the tree of Life, whose leaves are for the healing of the nations. There we can drink the sweet and delicious crystal waters, that flow through that happy land, and make glad the city of God. Then will all of our tears be dried and wiped away. We can look back upon our sorrows, and troubles, and pain; and triumphantly say, "Ye are past:" and "Death is swallowed up in victory!"

There we can see our blessed Saviour, who groaned for our sins on the mount of Calvary. There we can express our thanks to Him face to face, and see his wounded hands, which now shine with splendor. We can embrace the feet, through which rugged spikes were driven. There we can, like unbelieving THOMAS, thrust our hands into his blessed side, from whence blood and water flowed from the pericardium of his heart for to cleanse a guilty and polluted world.

And it is in that happy land, where we will meet those near and dear friends that have gone before. Yes, my dear unconverted friends, have you not got some dear parent or brother, or sister, that you have evidence of their dying happy, and being in the land of bliss?—Oh then prepare to meet them there and part no more! Now delay not, but come! The Spirit says, Come! the bride says, Come! Oh my dear friends, hearken to the call, and embrace Christ and his Gospel, and be happy here, and happy through all eternity. Start while it is

called to-day; for the night cometh, wherein no man worketh. Yes choose you this day, whom you will serve

But if you will still harden your hearts, and be resolved, that you will not have Jesus to reign over you; consider well, who you are warring against. It is the God of heaven. And will you poor, weak and feeble man! dare to raise your puny hand against him?— Why then do you tremble, when his thunders roll? Why do you hide your face, when his lightnings flash? And why do you tremble, when you look down into the gaping tomb? Because you know, you are but dust. And have you considered the wrath of God? Are you able to escape his punishment? Are you able to endure his vengeance?— —

Know ye this, that God will judge every wicked action, and every foolish thought, which is not repented of here not forgiven here, and will cast the sinner, where there will be weeping, and wailing, and gnashing of teeth; where he will suffer the most excruciating misery and pain; where the groaning of demons will sound through his ears, and pain will make him to exclaim: Oh, if I had my time to live over, how careful I would be to improve the moments, as they pass by; but I have sinned my day of grace away.

O let me repeat, Consider and prepare for Heaven, and may God preserve us all, and keep us from falling under his displeasure!

CEPHAS.

* * *

COMMUNICATION FOR THE VISITER.

No. 3. By H. K. of M.

THE DESIGN OF CHRISTIAN BAPTISM.

I concluded my last communication with the testimony of JOHN WESLEY: but now I return to the testimony of the apostle PETER. Acts ii. 38. "Repent & be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the holy Ghost." This is, as I before observed, the most conspicuous testimony in the Bible upon this subject; *for the remission of sins.* But I am well aware of the advantage that the opposer of Gospel-truth tries to take, to evade the unvarnished force of this testimony. I shall therefore, before proceeding farther, meet their objections.

And were this text, as it should be, redeemed from the perverting and withering influence of sophistry, and made to stand forth in all its unadorned majesty and strength, the principal objection urged against this text is, that "for the remission of sins" does not mean in order to remission of sins, but because your sins are forgiven, would cease.

This objection has been urged with more confidence, by the perverters of Gospel-truth, than any text in the Bible, and with more plausibility, than any other I have seen or ever heard of. But I shall now try to demonstrate, beyond the possibility of refutation, that "for the remission of sins," means "in order to the remission of sins," and cannot mean any thing else. This sustained, and the unvarnished text stands forth in its true light.

We rely upon various sources of evidence, for the establishment of this position, the first of which is, that the Greek preposition "eis" here translated "for," is never once used in the sense of "because of" in the whole New Testament; and that it is frequently used in the sense of "in order to."— RICE in his discussion with CAMPBELL 176. his translation reads thus, "I baptize you with water to conversion: this

then is directly in favor of my position, and proves baptism to be a means to, or in order to conversion.

But let us examine a few other passages where the word "*Eis*" occurs, and how they will correspond with our position.—Rom. x. 10. With the heart man believeth "*Eis*" unto righteousness, and with the mouth confession is made "*Eis*" unto salvation." Does not this verse mean in order to righteousness and in order to salvation? Again, Hebrews x. 39. "We are not of them, that draw back unto perdition, but of them that believe "*Eis*" to the saving of the soul." What else can it possibly mean? Again, Acts xi. 18. "When they heard these things, they held their peace, and glorified God saying: Then hath God also to the Gentiles granted repentance (*Eis*) unto life; i. e. in order to life, certainly. Again, 2. Cor. vii. 10. "For godly sorrow worketh repentance (*Eis*) unto salvation."

Will not every candid and impartial enquirer after truth have to admit, that the text means in order to salvation? I think you will. but one more proof to sustain my position. Matthew xxvi. 28. This is my blood of the New Testament, which is shed for many (*Eis*) for the remission of sins." The phraseology here is precisely the same as Acts ii. 38. "For the remission of sins." But the phraseology is not only the same in English, but they are exactly *verbatim* the same in the Greek. Now if one means in order to the remission of sins it is uncontrovertible, the other does also: this cannot be denied.

Did Christ shed his blood in order that they might be forgiven, or were their sins already forgiven? This is a grave question, a hard question for the perverters of Gospel-truth to answer. I want you to speak; for God has spoken and cannot lie, "in order to the remission of sins," is admitted by all, who believe divine revelation. Very well then, when Peter commanded the people on the day of Pentecost "to repent, and be baptized in the name of Jesus Christ, for the remission of sins," he did not mean because their sins were forgiven; but he undoubtedly meant what the phrase imports, in order to the remission of sins.

To put some other construction upon his language than this, would be to depart from the plainest principles of common sense, and to attach a meaning to the words of the apostle Peter unauthorized by the Almighty God: but according to the old proverb, "Drowning men will catch at a straw," they the worldly wise, have exhausted their wisdom in trying to pervert the true sense of the word of God, and they have succeeded in a great measure.

But God taketh the wise in their own craftiness; and the Gospel of Christ will stand forth in all its beauty, and the tongue of the slanderer of truth will have to be silent, and the culprit, who has abused the Gospel, will have to bow in humble submission to the rightful government of the Lord Jesus Christ.

Hear the threatening judgment of the Lord Jesus Christ: "He, that denieth me and my words, him will I deny before my Father and the holy angels." But, to return to the subject, the opposers of Gospel-truth are compelled to outrage both Greek and English, before they can evade the force of this argument.

The next source of evidence, upon which I rely to prove, that 'for' means 'in order to' Acts ii. 38. are the circumstances of the case. This evidence we claim as uncontrovertible. If the Jews on the day of Pentecost were forgiven before they were baptized, then

there was a time, when they were forgiven.

But when was this time?—Were they forgiven, when they came together that morning?—I judge not. For that mixed multitude was ignorant of Jesus Christ. Were they forgiven, when Peter began to preach? No. For he charged them with the sin of condemning the Lord Jesus Christ. Were they forgiven, when they were pricked to their hearts, and said, "Men and brethren, what must we do? Did they want to know, what to do, that they might obtain the remission of their sins? Every one will answer, Yes, they did. Did Peter answer that question? Yes. Did he tell them, what to do to obtain the remission of sins? Yes, he did. And what did he tell them? That they should repent and be baptized in the name of Jesus Christ.

Now, take notice: This was in order to obtain the remission of sins. For that, be it remembered, was the answer to their question. The plain state of the question then is: People wanted to know what they must do to be released from their burden of sin? Peter told them what to do, and that was, "to repent and be baptized in the name of Jesus Christ". This was in order to obtain the remission of their sins: If not, then Peter deceived them, and did not answer the question at all.

Now let us look at our opponents' interpretation, and see, how it would answer in the way they understand it. Repent and be baptized, because your sins are forgiven. And also, because God has forgiven your sins, Repent and be baptized every one of you. Now the plain truth is, the ordinance of baptism expresses the design of the ordinance, which precedes it.

Was not the design of the shedding of Christ's blood expressed in literal language? Or, was it a figure, when he says, This is my blood in the New Testament, which is shed for many for the remission of sins? We understand, 'for the remission of sins' literally, and as the shedding of Christ's blood was indispensably necessary in order to its object, which was the remission of sins; hence every candid man must conclude, that baptism is indispensably necessary in order to its design.

Whatever a thing is done for, is its design; and as baptism is done "for the remission of sins," of course remission of sins is its design.

To be continued.

WHO IS TO PREACH THE GOSPEL?

Reply from Maryland.

In the June-No. of the Gospel-Visiter page 19 a brother asks the question, "Who is to preach the Gospel?"—and as the brother says, he expects an answer in the Visiter,—and that he would rejoice to get a "Thus saith the Lord" for it; I will try in the fear of the Lord, to give what I have, and if it should not be to my brother's liking,—for what one might consider a sufficient "Thus saith the Lord," another might still view differently, yea perhaps even as a 'tongue-lash,'—yet I hope my brother will bear with me in love.

Now my brother understands the Lord Jesus, when he says, Matt. xxviii. 20. "Teaching them to observe all things, &c." to mean, to teach the believers to preach the Gospel, as much as any other command. For the dear brother says, "Let this be enough to convince us, that it is the duty of the brethren to teach the baptized to preach the Gospel as well as to keep any of the other commands, which Christ gave." But under a N. B. my brother says, "I do not wish to be

understood, that I contend that all the brethren must prophesy or preach, &c."

Some one, that reads this, might say, how very inconsistent and conflicting are those views! But I will merely say, that my brother, who exhibits these views, is evidently laboring under difficulties, and christian love seems to require of us, to help him from under them. Out of love then, I will try to act the good Samaritan's part towards my dear, but as I fully believe, erring brother.

Well, dear brother, in the first place thou art convinced, "that it is the duty of the brethren, to teach the baptized to preach the Gospel, as well as to observe any of the commands which Christ gave.' Now if it is your idea, that all the brethren & sisters should preach in the same manner, as PETER, PAUL and the other apostles, and all those who have been ever since lawfully called to the ministry, did preach,—then I would ask you, Did you consider, what difficulties, what hinderances, nay, what impossibilities would be in the way? And that the commandments of Christ are not grievous?—Here in our church we have two members, who are deaf and dumb, and never spake: they are very humble, and very easily taught to observe all the commands of Christ, which are incumbent upon all the members of his body. But how to teach them to preach I know not, and methinks all the colleges in the world and all the seminaries too, if every church were one, they could not teach them to preach.

But our brother says in a N. B., 'I do not want to be understood, that I contend for *all* the brethren," that they must preach or prophesy. And by what he adds further, it appears he would excuse the 'ignorant' from this duty, and allow them to be silent. However he seems to be much afraid of 'quenching the spirit or despising prophesying,' and to consider 'coveting that ye may prophesy' almost as a command or duty for all, who may feel a desire or willingness to preach.

Now my very dear brother, the best for us is,—to leave the power, to appoint ministers, just where the Lord has put it,—in the CHURCH, his body on earth. For to Him we look for the example in the first place, and not to the apostles, inasmuch as the Lord Jesus has laid the foundation, and the apostles have built thereon. He says, "I am the way, the truth and the life," and as he is the way, we look to him as our guide, or it might be with us, as it is said in the word of truth of some, who thought they prophesied in his name, and had done wonderful works in his name; but alas! the Master had to say, "I never knew you, &c."

Therefore we look to him for our example. Now first let us inquire, Did the Lord Jesus teach or send all who followed him, to preach? My brother answers, No. Secondly, do we read, that any of all who followed him, did ever preach, unless bidden by the divine Master? My brother again answers, No. Well, is not this a sufficient "Thus saith the Lord," for us not to do so, unless bidden by the church, which is his body here on earth. And as the Lord Jesus was sent by his heavenly Father, to seek and to save that which was lost, God himself qualified him for the work. Hear the prophet, "For the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." Luke iv. 18. 19.

From the above it is evident, that God himself qualified his Son to do

his whole will, and while he was setting up the kingdom, he himself set apart those for his ministers, whom the spirit, which was upon him, would point out. To these he would say, Go,—or come,—follow me! And if they had to say, "Lord, let me first go, and bury my father," this answer would be sufficient, "Let the dead bury their dead. But go thou and preach the kingdom of God." While on the other hand, an apparent officious scribe, would tender his services to the Lord, with, "Master, I will follow thee whithersoever thou goest;" but this word from the Lord, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head," was quite enough for him.

From the above it is evident, that the power to set apart to the work of the ministry was rested in the Lord Jesus alone under the guidance of the Spirit which was upon him, by which he was anointed to preach the Gospel to the poor. And now as he has ascended on high, he has left his body, the church, as his vice-agent. Which is the ground and pillar of the truth, and as the Lord Jesus was anointed with the Spirit of God, to do his will, so hath he prayed the Father, to send the Holy Spirit in his name, upon the individual members of his body, the church, that she may be qualified to discharge her every duty. Now it is the duty of the church, the body of Christ, by the direction of the Holy Ghost, to set apart for the ministry, those whom the Lord hath chosen, as he did himself while in the flesh.

For the Son of man is as a man taking a far journey, who left his house (his church) and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mark xiii. 34. And as the assembled brethren at Jerusalem found it necessary to give forth their lots, or voices, to ascertain the Lord's choice between BARNABAS and MATTHIAS: So it has ever been found necessary by the members in the Lord's body, to give forth their lots, to know whom the Spirit has chosen for the Lord's minister.

And as it is the work of the Spirit, to point out through the members of the Lord's body, by giving forth their lots, who the chosen of the Lord is, so also is it his work to qualify him to preach the Gospel, as well as to point out his field of labor. There is much fault found by the world, against the brethren, for not sending out missionaries, &c.

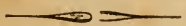
The preaching of the Gospel over the whole world, was never intended for one man, or one generation to do, and if the chosen of the Lord be faithful, the holy Ghost will lay out their field of labor. The Lord Jesus himself did not go over the whole world to preach, neither did his apostles; for when Paul and his companion in travel, had gone "throughout Phrygia, and the regions of Galatia and were forbidden of the Holy Ghost, to preach the word in Asia. After they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not." Acts xvi. 1—7.

From the above it is evident, that Paul and his companion in travel, would have preached, where the Holy Ghost would not permit them to preach. In this way the Lord has governed his Zion, and in this way he will govern it, notwithstanding, there ever have been spirits in the church, who saw and felt different.

As regards the charge of my dear brother, when he says, "Where is the brother, Where is the sister, that goes into private conversation with their God in prayer, &c?"

All I have to say on this subject, is, I fear my brother has judged, and if he has measured other members by himself, I would most earnestly recommend a reformation, and adopt the language of the Saviour, "Judge not, that ye be not judged." I for my own part do not know, how much the brethren pray in secret, as I cannot see in secret; but I hope better things.

D. P. S.



From Virginia.

Who is to preach the Gospel?

An article headed as above has made the appearance in the 3 Vol. No. 1. page 19. of the Visiter, which, I think, needs a little explanation, inasmuch as it is an important question, and one too, that is much misconstrued by many, as well as also by M. N. of Ind. But as my brother, *if one he is*, expects to receive an answer, and wishes it to be in love, and that without referring to the law of Moses or priesthood of old, but to the New Testament, which I acknowledge to be the standard of eternal truth, and in which, I think my dear M. N. will be made to read that order, which he thinks is not in the book from "Matthew to the Amen of the Revelation."

First we find that Jesus is the "head of all principalities and powers." See Col. ii. 10. and Matth. xxviii. 19. "All power is given me in heaven and in earth." Consequently he has the authority both to give to his church by precept, example or command, any thing he chooses, or any thing that the Father had given to him.

Now as there is no positive command, in what way to proceed in order to make teachers in the church, and as this command 'to go and teach,' has been given to the eleven disciples, it becomes a matter of importance to see, how it is to be done. That the time has come, that circumstances call loud for teachers or preachers of the Gospel, that will preach the truth in its purity, without the miserable aspirations after honor, or the low cravings after filthy lucre, is a fact deeply felt by every true brother and lover of the souls of man. But how to remedy the matter, is the great subject of the question now before us.

Let us consider who is the best judge to send men to preach? Man himself individually, or the church? For both cannot be guided by better judgment than the holy Spirit. Now whether it is possible, that one individual can be operated upon by the holy Spirit to go to preach, and the church or the majority of the church be operated by that same Spirit, that he should not go, is to me a mystery, and I think, it is impossible. Now to take Solomon as an adviser on the subject, and he would say, "In the multitude of counselors there is safety.' So on this subject, it seems to the writer from the above reasoning, that the church is the properly authorized agent to send out preachers.

For a man cannot send himself; "but he can go where he is not sent: but he, whom God has sent, speaketh the words of God." John iii. 34 And no man taketh this honor to himself, but he that is called of God." Heb. v. 4. Now from this it appears, that God hath to send, and as we have seen above, that individual man is not to be trusted, and that he cannot send himself, we must look for an example from the great head of the church, and the church itself, and here I think my dear M. N. overlooked some things.

For we see, that when the great head of the church began to preach his everlasting Gospel, he began to call from their

occupations, (not from among the learned Rabbies but) fishermen and tax-gatherers, such as Peter and John, Matthew, &c. Matth. iv. 18—23. They did not call or run themselves, nor did Jesus send them right off into all the world. They were with him awhile, when in Matth. x. we have an account, that he gave them more power, and sent them to the lost sheep of the house of Israel, but still not yet into all the world, until they had been tried fully and until he had died on the cross and risen again, and was now just ready to ascend to his heavenly Father.

Then he gave them the command, to go into all the world, and teach all nations &c. and to teach them to observe all things that he had commanded them. He does not here say, that they should teach, that all who felt so, should go to preach, but that they should teach them to observe all that he had commanded them, (of course that commanded them heretofore,) both by example and precept. But the command, to go and teach all nations, was given here only to the eleven disciples, and not to all those who believed in the Lord. But we see that God is not a God of confusion but of order; and in good order the church, which is now the body of Christ, followed the example of the head.

We will see, when one was wanting to fill the place of Judas, "Peter stood up in the midst of the disciples, (120 in number,) not all sent yet into all the world, but only they, Acts i. 15. and then see 23. they appointed two that is, *Justus and Matthias*: and as it seems that but two were here, that answered the description of verse 22, and as but one could be appointed, so they cast lots, but how could they, the 120 set the two out or appoint them otherwise than by lots? It is said, they appointed them, the two did not appoint themselves, but the church, that was then assembled.

Now we see, that when there was a committee wanting, to settle the difficulty of the rumor, that was against the then existing deacons, they take the same course, and the twelve call the multitude together and they choose &c. &c. Acts vi. 2—5. Here of course the multitude chose by voice as in elections of the church now. We do not see here that they went themselves and offered.

So when Saul was converted, God said to Ananias, not to Saul, that Saul was unto him a chosen vessel; but of course Ananias told this to Saul, and Saul was not disobedient to the call of God; for such he calls it, that is: that he was called, or that preaching was committed to him according to the command of God, our Saviour. Titus i. 3. Now he had no more command from God and the Saviour than we have, that is, only the example of Christ, and the call of his church. So he ordered Timothy and Titus to do the same, to set in order the things that were wanting, that is, ordain Elders in every city, as he had appointed them, verse 5.

Now it is evident, that Paul did not tell Titus, to do it by arbitrary power of his own, but according to the command of God our Saviour: which was by the church electing them, an example of which is shown above. Now we have an instance in Apollos and of the house of Onesiphorus, that they gave themselves up to the service of the Lord, which I think, can be done in this way. If brethren are actually called of the Lord, then their conduct will be such that their light will shine, and all the church will be impressed with that sentiment through the holy Spirit of the Lord, and then there will be union and concert on the subject; and electioneering will do no good against it.

We read of teachers in the church of Antioch, Acts xiii. and in many other places, and it is plain that we had better follow that, which is plain, than something uncertain. So I would say, when there are preachers wanting, let the church be consulted and advised to prayer and fasting and according to the command and example of the Saviour, hold elections and appoint as many as may be pointed out by the Holy Spirit, to go out into all the world, lay hands on them, and send them out.

This has been the practice of the church for many years, and it worked well: yes, my dear M. N. so say I too, and it will work well if it is followed up, even to the end of the world in the way of Christ Jesus.

But as soon as men will be tolerated to go without being sent of God by his church, then things will not work well, and in that case it even has become the painful duty of the church, to excommunicate a few, such, that run where they were not sent, not because they preached, but because they made confusion and disorder, and refused to take the counsel of the body, the church.

The writer of this is deeply impressed with the idea, that the brethren, that have the oversight of churches, should frequently lay this matter before the church, and impress into their minds, the importance of preaching the Gospel too, where the name of the Lord or the true Gospel is not known; and calling upon the Lord on account of the harvest, and thus prayerfully have elections and call brethren into the labor of the vineyard of the Lord. True, though the work of preaching cannot be laid on every brother, nor was it ever so intended of the Lord, but every brother, yes, and sister too can become to be priests and kings in the other world, provided they will in this world be on their guard, and pray, and be a light to the world, and thereby teach and gain such who by the word cannot be gained; Peter iii. that is, by their chaste conversation.

But when brethren are so eager to go preaching without a chaste conversation, and without being sent of the church, shows a bad mark of being forward, which in all truly converted and God-fearing men should be avoided and hated.

As to the idea of casting lots, when two, three or even more brethren get votes, I would say, if so many are equal in votes and only one is positively wanted, as in the case of the apostles; Acts i. then I would say, cast lots; but if that is not the case that only one can be taken in, then I think lots ought to be viewed as asking the Lord's second time for the same purpose. For it is evident, that God can reveal those whom He has chosen, and can set them forth through his Spirit by his living members, as well, and better too, than by a dead piece of paper, or what may be taken to cast lots, in order to give God a chance as M. N. says. I think there should be one more lot, then there are men, then there would be a chance to drop all; otherwise God would have no chance to reject all, but would be compelled to take one or the other of them, that were chosen.

So I think it is plain that the body of Christ, the church, is the only proper agent to call out and send the ministry of the word, and not by lot nor by the wish of man's own deceitful heart. Now I have done, though not near the evidence brought in that could have been brought, and I think, that the above shows that there is something between Matthew and the Revelation to show that elections are the proper way to

choose preachers, and if only by the example of Christ and his church. Thus then they who are called of God by his church, and sent by his Spirit, are the proper persons to preach the Gospel.

J. PAULUS.

FOR THE GOSPEL-VISITER.

WHAT DOTH HINDER ME TO BE BAPTIZED? Acts viii. 35.

This is one of the most remarkable circumstances recorded in the Scripture, namely the interview of PHILIP and the EUNUCH. It is fair to suppose, that the latter was a Jew, although he came from ETHIOPIA. [Or if he was a heathen, he was one of those seeking the true God.] This may be conceived from the fact of his reading the prophecy of ISAIAH. It appears, that this man had left his own country, with a view of going up to Jerusalem to worship. His mind no doubt was fully impressed with the duty of worshipping God; yet, unlike many of the inquirers after truth of the present day. He thought it not only his duty to worship God; but he also thought, there was a right as well as a wrong way to do it.

Hence I believe, he conceived it to be his duty to go up to Jerusalem, where the temple of Jehovah stood, to learn his exact duty. But it appears, that he was there even disappointed in obtaining that information, to wit: How to comprehend and perform his duty? For we find him still deficient in a most important item concerning his salvation. But God did not leave him long in ignorance. For to him was dispatched one who could explain the scripture he was reading, and in a very few words point out to him his duty.

Convinced of his lack of duty, as well as feeling a willingness to perform it, we soon hear him exclaim, "*What doth hinder me to be baptized?*" The reply was, *If thou believest, thou mayest.*" "*I believe that Jesus Christ is the Son of God.*" All hinderances were now removed, and he performed his duty, and the consequence was, "*he went his way rejoicing,*" and no doubt he was the happy instrument of God, in carrying the gladsome sound of the Gospel to his own people. It is said that all scripture is given by the inspiration of God, and is profitable, &c. Now, my readers, let us see how we may profit by this circumstance, of Philip and the Eunuch.

Let me at once come to the point and ask you, whether you have not often been instructed (if not by Philip) by some one else, who was fully authorized to do so, and where, alas, is your profit? Who has heard of your going your way rejoicing? Have not your fathers, mothers, brothers and sisters, been denied the pleasure of hearing those pleasant exclamations of the new-born child of God, such as

"Hear what the Lord has done for me,
Once I was blind, but now I see."

Why are they to be disappointed in the fond hope of seeing you rejoicing in the Lord? Many of you cannot plead ignorance as might the Eunuch. There was no obstacle in his way after he learnt his duty. But many of you do acknowledge your duty, and yet neglect its performance. Hear what the scripture says in reference to you, "*He that knoweth to do good and doeth it not, to him it is sin.*"

Do you not often ask yourself the question as propounded in the text, "What doeth hinder me to be baptized?" And how do you answer it? I of course cannot know exactly the answer you make to the Spirit; for recollect it is the Spirit bringing these things to your remembrance.

Although I cannot know your answer exactly, yet, I may surmise or guess, and guess-work if it hits, is as good as any other. Do you not sometimes soliloquise or talk to yourself in the following manner? Yes, I am getting old, I have thus far neglected my duty. I believe as I have been frequently taught, that Baptism is necessary to salvation: yea, I have read for myself that the Jews, *rejected the Gospel or counsel of God against themselves*, not being baptized. Yes I have read, that he who believeth and is baptized shall be saved, and he that believeth not shall be damned." Here I discover that the want of faith alone will damn me, *whilst it requires more than faith to save me.* I have read also, that to be engrafted into Christ it is necessary to be baptized into him. "Know ye not that so many of us, as have been baptized into Christ, have put on Christ."

Thus the aged talk to themselves; may I not also anticipate what the young say? They generally talk after this manner, I am yet very young, and have many years yet to live. I yet hope to attend to my duty. I fear I could not hold out, if I were to set out in the divine life now. It however is true, that SAMUEL, JOSEPH and TIMOTHY, were young; but I believe, I will not deny myself the pleasures of this life yet. I would say to both old and young in the language of the angel to Lot, "Flee for thy life;" you are yet in the plain, and in danger of being caught in the meshes and net of the devil. Do not thus trifle with your soul's salvation; but imitate the course of the Eunuch, if you are sincere in your inquiries after truth, pursue his course, then you will truly rejoice with him in the Lord. Then when you are willing to perform your duty, you will have your question answered. What doeth hinder me to be baptized, by some one representing Philip? "If thou believest, thou mayest." May the Lord assist you in the solution of the question, and may the consequences result to you, as did in the case of the Eunuch, to wit: *Go your way rejoicing.*

May the Lord grant it.

GOD WITH US.

POETRY.

ON THE DEATH OF A CHRISTIAN.

Fast my sun of life 's declining,
Soon 't will set in dismal night;
But my hopes, pure and refining,
Rest in future life and light.

Cease this fearing, trembling, sighing,
Death will break the sullen gloom,
And my spirit flutt'ring, flying,
Must be borne beyond the tomb.

There I'll see my blessed Saviour,
There I'll cease from all my toil;
There I'll drink and feast for ever
On that fair and happy soil.

* * *

Where are the dead!—In heav'n or hell
Their disembodied spirits dwell;
Their perish'd forms, in bonds of clay,
Reserv'd until the judgment-day.

Who are the dead!—The sons of time,
In ev'ry age and state and clime,
Renown'd, dishonor'd or forgot,
The place that knew them, knows them not.

Where are the living?—On the ground
Where pray'r is heard and mercy found,
Where in the compass of a span
The mortal makes th' immortal man.

Who are the living?—They whose breath
Draws ev'ry moment nigh to death
Of endless bliss or woe the heirs,—
Oh what an awful lot is theirs!

Then timely warn'd let us begin
To follow Christ, and flee from sin;
Daily grow up in Christ, our head,
Lord of the living and the dead.

* * *

For the Visiter.

WALK AS CHILDREN OF LIGHT.

Ephesians v. 8.

"*For ye were sometimes darkness, but now ye are light in the Lord: walk as children of light.*"

Continued from page 51.

Our regard to his precepts is deemed unnecessary preciseness, our religion is pronounced hypocrisy, and our wisdom folly. Our nearest relatives sometimes oppose our holy choice, and are changed into enemies; because we have embraced the Gospel of Jesus Christ. Under all these circumstances, we should not grow faint-hearted, but still try to press forward and walk as the true children of light. In order to persevere under such distressing circumstances, we must exercise, resignation, patience and contentment.

Entire resignation to the will of God is impressively inculcated in the Gospel. The Son of God left us a pattern in this sweet passive grace. When contemplating his sufferings, he said, "Now is my soul troubled; and what shall I say? Father save me from this hour? But for this cause came I unto this hour, Father glorify thy name. When agonizing in Gethsemane, he prayed, "Abba Father, all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt." "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

While we are pilgrims upon earth, we should love and cherish this heavenly grace; especially in the dark and cloudy days of adversity and pain. O! let us strive to exercise unfeigned submission to our heavenly Father's will. "It is the Lord; let him do what seemeth him good."

A season of suffering and temptation is not the only season in which resignation to the divine will is to be exercised. Daily to yield ourselves to the disposal of God, is resignation; and daily to do this is a christian duty. Patience is also indispensable to enable us to walk as children of light. Especially in adversity, in painful and mysterious dispensations of the Most High. "Clouds and darkness are around him."

Afflictions are perhaps protracted, or one trial scarcely ends before another begins. Calamity treads on the heels of calamity, clouds roll on after clouds, and tempest follows tempest. Then to trust in God needs patience. This patience he requires. "Despise not the chastenings of the Lord, nor faint when thou art rebuked of him." "Let patience have her perfect work."

My brethren and sisters, let us follow after patience. Patience is also needful to enable us to persevere. Whether we advance cheered by our heavenly Father's smiles, and abounding in spiritual joys, or have to walk in darkness and have no light, without one spiritual comfort; but wrestling with the rulers of the darkness of this world, and encountering the fiery darts of the wicked one, we must still press forward. To advance when all smiles around us is no difficulty, but we are called to follow those, who through faith and patience inherit the promises and who went out of great tribulation.

Add, therefore, "to your faith patience." Patience is also indispensable to exercise that meekness, gentleness, forbearance and forgiveness. His word saith, "Be patient towards all men." "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." "Christ also suffered for us leaving us an example, that we should follow his steps: Who, when he was reviled, reviled not again; when he suffered, he threatened not."

"Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." With patience let us take up our cross, and follow Christ." He says, "I say unto you my friends, be not afraid of them that kill the body, & after that have no more that they can do; but I will forwarn you whom you shall fear, Fear him, which, after he hath killed, hath power to cast into hell: Yea, I say unto you, fear him." "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." "If we be dead with him, we shall also reign with him." If we be called to trials of this description, the great God encourages us to trust in him; we fear not what man can do. But if we shrink from them, in doing so, we will turn away from heaven. The fearful, as well as the unbelieving and profligate, must have their portion in the lake of fire.

But if we be called to such trials, and persevere, the prize is great, the crown is glorious. O then! let us walk in the light of the Lord!

Connected with resignation and patience is contentment. The possession of this will save us from a thousand snares, and from a thousand sorrows. The holy Saviour displayed it in his life, and taught it by his precept.—His most eminent disciple manifested a similar spirit. "I have learned in whatever state I am, therewith to be content." Similar to this are the instructions addressed in the Gospel to the children of light. "Be content with such things as you have; for He hath said, I will never leave thee, nor forsake thee." Having food and raiment, let us therewith be content." "Be careful for nothing, but in every thing by prayer and supplication, and with thanksgiving let your requests be made known unto God." By discontent, multitudes have destroyed their peace, and, it is to be feared, undone their souls. Dissatisfied with the allotment of the Most High, they have aimed at greater things, and in pursuit of these have neglected the admonition of conscience, have violated the precepts of heaven; and following the shadows of time, have slighted and lost the treasures of eternity.

The course of some has ended in disappointment; others have succeeded in obtaining the wealth & honor they pursued, but have lost religion and heaven in the pursuit. many young persons, employed in the service of pious families, have left their situations for others, where they associated with bad company, where a few more dollars could be obtained, but religion died. They have gained a little worldly profit; but it has been gained by the loss of everlasting life, and the ruin of their immortal souls. Ah! dreadful profit! Wretched bargain! Deceived and foolish purchasers!

[☞And oh let me ask, with heartfelt pity and in most tender love: Are not some of our dear brethren's children in this lamentable case who, leave the humble roof and the simple manners and pursuits of their parents, in order to seek a higher station, a more easy and respectable living in the world,—thus selling their birth-right, like ESAU, for a red potage?—☜]

How much happier are they, whose worldly profits and possessions may be much smaller; but who, taught by Jesus, are content with such things as they have; whose home is in the skies, whose heart is there; who pass through life as travelers to heaven; and who, having sought first the kingdom of God and its righteousness,—read their title clear to the inheritance of the saints in light.—O remember, my dear brethren and sis-

ters, "We are delivered from the power of darkness, and translated into the Kingdom of God's dear Son;" not by our own works, but by the merits of Jesus Christ. Therefore let us earnestly walk in his light.

IV.

In the *fourth* place we will consider, *The grand object we have in view in carrying out this apostolic injunction.*

Our blessed Saviour says, "Ye are the light of the world. A city, that is set on a hill, cannot be hid." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

And do we not wish to promote this double object, the glory of God, and the eternal welfare of man? And in order to gain this twofold point, we must live a holy and a pious life. Christianity requires holiness of the most elevated kind but connects this holiness with the deepest humility. "Be ye holy for I am holy." Follow holiness without which no man shall see the Lord." When the different virtues that should ordain the Christian character are compared to fruit, this fruit is represented as indispensably necessary.

This lesson is inculcated in various expressive ways. He taught it by the parable of the figtree, planted in his vineyard. The owner sought fruit, not leaves; and his forbearance was extended to the tree, under the hope of its producing fruit. The great husbandman expects the fruit of piety; and the leaves of a fair profession will not be valued where the fruit is wanting. By an expressive miracle, the Lord taught the same important lesson, when he said to the barren figtree: "Let no fruit grow on thee henceforward for ever." As the adorable Redeemer thus declares, that his followers will produce the fruit of holiness, he also declares that this will not be a small and inconsiderable degree.

When he compares himself to a vine and his disciples to branches, he says: "He that abideth in me, and I in him, the same bringeth forth *much* fruit. Herein is my Father glorified, that ye bear *much* fruit." The divine admonitions are, "Be ye steadfast, unmovable, always abounding in the work of the Lord. Be diligent, that you may be found in him, in peace, without spot and blameless."

Hear the expression of the great apostle Paul, "Herein do I exercise myself to have always a conscience void of offence toward God, and towards men." A conscience void of offence toward God, that should change him with no neglect of God's precepts. A conscience void of offence towards men, that should bear testimony to his concern, to discharge the duties of life, to do all as he would have them to do to him; and to do good to all around him.

"Holding forth the word of life." Preach the Gospel in our lives, in our conversations, and in our conduct and thus we must hold forth the word of life to an undone world, as a lighthouse displays its light at the entrance of a harbor.

To be continued.

Communicated for the Visiter.

SOMETHING ABOUT SLAVERY.

Copy of a letter from the Secretary of the American and Foreign Anti-Slavery society to a brother in Md.—

NewYork June 25th 1853.

Sir: You will oblige me very much by giving me, as early as you can, a brief statement of the *doctrine* and *measures*, of your religious denomination with reference to *American Slavery* and

especially what has been done on the subject since May 1851 distinguishing between the years 1851–2 and 1852—3 I shall be glad also of the name or style of your denomination, so as to insure entire accuracy on my part. If some other gentleman of your denomination can furnish the information more readily than yourself, please inform me, and give his postoffice address.

I want it for the body or appendix of the Annual Report of the *American and Foreign Anti-Slavery Society*, but your name will not be mentioned in connection with it without your consent, if at all. Yours very respectfully.

LEWIS TAPPAN.

The following is the answer to the same.

Friend — Yours under date of the 25th of June was received this morning. I now hasten to answer the same as follows:

1. The first members of our denomination in this country migrated here from Germany. We have therefore been styled "*German Baptists*," in order to distinguish us from the other American Baptist denominations. We have for ourselves assumed the name "*Brethren*" from Matth. xxiii. 8 hence we are now called *German Baptist Brethren*.

2. We hold no other creed or discipline separate and apart from the Gospel.

3. As to our doctrines and measures with reference to *American Slavery* I will briefly state that slavery is repugnant to the doctrines and principles of the Gospel, see Matth. vii. 12 hence we hold no slaves, neither do we hire any: and we conceive it to be our conscientious duty to declare with meekness our sentiments upon *this*, as well as upon every other subject which comes within the province of the Gospel ministry: and I feel happy to state that the course we have pursued has had a very salutary influence upon a great number of our slave-holders: and I sincerely wish that all who profess to be under the government of the Gospel would "go and do likewise."

In a political as well as in a moral point of view slavery is a great evil, however, it must be remembered that this right which the slave-holder claims, was guaranteed by the Constitution of the United States. But this does not compel us to hold slaves, the slave-holder knows that we consider it wrong for us to do so, and as a proof we hold none: he admits that we are sincere in our pretensions, but contends that he has a *right* to hold slaves, and as a proof he does so: and he looks upon them as we do upon our cattle, and should any of them run away he has the same right to pursue them as we have to go after our cattle, and it does not matter whether they stray to Va. or to Pa. it does not lessen our right to pursue them, and so in the other case, and if the laws of the United States protect us in the exercise of our rights, should they not also protect the slave-holder in the exercise of his rights? Hence we look upon the Compromise Bill of May 1851, as being in accordance with the constitution of the U. S. and we do feel ourselves in good faith bound as good citizens to submit to the requisitions of its law, and to exhort all others to do so See Rom. xiii. 1—5.

We as a people feel to sympathize deeply with our colored population, and consequently advise all who may in sincerity desire to adopt measures, with a view of mitigating their condition, to consider the subject seriously, and in all cases to speak and express their sentiments with *calmness*, and in *respectful terms*.

We conceive it to be our Christian duty, frequently, to bring the case (of

the poor slaves,) before Him, who, can work, and no man can hinder, hoping that he through his allwise providence may hasten the time, when their rights will be considered by all, and when it will be said their redemption is at hand.

I remain sincerely your friend and well-wisher.

P.——

(We have avoided as much as possible to introduce that exciting and perplexing question about *Slavery* into our columns. Not that we thought, the question in itself unnecessary or unimportant;—not, that we felt callous and indifferent about those millions of our fellow-beings, who are held in perpetual bondage in this our boasted land of liberty;—not that we were afraid of speaking out our mind on a subject, which to men of the world may be a matter of doubtful disputation, but which to a christian, who sincerely believes and tries to practise the principles of the Gospel, is a matter very easily decided.

No, no; far different reasons and motives brought us to this conclusion, to say as little as possible on the question under consideration in the foregoing article. Our readers, who are in possession of our first volume, will remember or find them there on page 159. and for the sake of those, who cannot refer to it, we will merely state, in the fewest words possible, why we did feel it our duty to pursue this course, to wit,

1. Because the question has unfortunately become a political party-question, and has caused passion, animosity, and hatred, with all its concomitant evils.

2. Because the Gospel-Visiter circulates chiefly among those, who are sufficiently enlightened by the Gospel to understand and decide this question for themselves.

3. Because in setting forth the doctrines and principles of the Gospel we believe to present a more efficacious remedy for every moral and social evil, than by any party-measures of man's invention whatever.

But, while we thus deprecated unnecessary and uncalled-for discussion on this subject, we felt free to confess our own convictions, and to state the views and practice of our brethren in that respect at the same time, as the following brief extract from the same article (vol. 1. page 159) may testify.

"With them (the brethren) the question, Whether slavery be right or wrong?—is no question at all. While slavery existed yet in every state of the Union, and almost every denomination took part in it, the Brethren stood aloof and declared, not by words only, but by their constant practice, that *to hold any of their fellowmen in perpetual bondage was a* GREAT WRONG *& should never be committed by a follower of Christ.* There are now living hundreds, and perhaps thousands of our brethren in the so-called Slave-states; but we verily believe they all agree with the sentiments of their brethren of old, and with us in the so-called free-states, and discountenance slavery by their example."

Hence if a brother should have been tempted to buy and hold slaves, the church would have taken him immediately under dealing according to the Gospel, and if he would defend and persist in his course, he would have been disowned. When a person, holding slaves, made application for membership, he or she was at once instructed, that this was inconsistent with the Gospel, and that an arrangement was necessary, to liberate his slaves in due time, and if he should have failed in the faithful performance of the arrangement, made under the cognizance of the

church, and become refractory, he would likewise be disowned. Such were the measures to carry out the principles of the Gospel, and to keep the church pure from the evils of slavery.

We are truly rejoiced, that the testimony of our beloved brother from Md. fully corroborates with this, and inasmuch as he resides in a slave-state, in the midst of slave-holders and slaves, his testimony will be of so much more weight, though it will scarcely be satisfactory to our Anti-slavery friends. They probably expected an exposition of the evils of slavery in the strongest terms, and here they find but a simple avowal of principles in the mildest language possible.

This is, in our humble opinion, as it should be, though we believe, that if the letter of the Secretary of the American and Foreign Anti-Slavery Society had been addressed to some brother North of 'Mason's and Dixon's line', he would have received a somewhat different answer. But whether we live North or South of that line, and though we have been holding and practising Anti-Slavery-principles from the time of our ancestor's coming to this country, we should be neither *Anti-slavery* nor *Pro-slavery* in the present acceptation of the terms. We should rather hold out the olive-branch of love and good will toward all men, until Slavery with all its evils shall be among the things that *were*, but are no more. Ed.)

For the Visiter.

Mystery, Babylon the great, *the mother of harlots and abominations of the world.*

By the woman with the above name upon her forehead spoken of in the 5th verse of the xvii. chap. of Rev. we are to understand the false church, the great mother of deception, who has made all nations drunk with the wine of her fornication. No sooner did Jesus Christ erect his kingdom here on earth, then the devil also put on the garb of religion, and set up a kingdom in opposition to the kingdom of Christ.

Early in the days of the apostles, the mystery of iniquity began to work, that caused them, (the apostles,) in their epistles to warn the brethren of the same. Paul in his second epistle to the Thessalonians ii. 7. says, "For the mystery of iniquity doth already work;" and the apostle John in his epistle declares, that there are many Anti-christs, in the world, and in the book of Revelation in his address to the seven churches also witnesseth the great apostacy. The term 'Anti-christ' has in my opinion no reference to a single man, but to that spirit, that is in direct opposition to the spirit of Christ.

Neither had the apostle reference to the superstitious Jews or idolatrous pagans, who made no profession of faith in Christ; but was confined to such, who through pretence of faith in Christ, and obedience to the Gospel, claimed a high interest in the affairs of the church, and thereby took occasion to pervert & corrupt it. And as there were many of this description, who rose up in the days of the apostles, St. John says, "Even now are there many Anti-christs, whereby we know, that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would have continued with us."

From this declaration of the apostle it is evident, that Anti-christ was not a particular man, as Paul's "Man of Sin," whom we shall notice in his place; but a spirit, which assumed the name and authority of Christ, and made its way into many deceitful and falsehearted men,

who pretended to be the followers of Christ. Now, according to the commission of the apostles, they were to go into all the world, and preach the Gospel to every creature, both Jews and Greeks, and none were prohibited from teaching to others what they themselves had learned.

Thus many false teachers took occasion, to modify the doctrines of Christ according to their own carnal taste, and to explain them in such a manner, as to avoid those persecutions, to which the honest and faithful were exposed; in particular many of the Jews, whose rites and ceremonies had become honorable in the world, continued to practise those rites in connection with the faith and practice of the Gospel, thus putting as it were "a piece of new cloth upon the old garment," they claimed their relation to the church and still retained the friendship of the world.

Many also of the profligate pagans, who were convicted of the truth of the Gospel, and constrained to seek a union with the followers of Christ, early took the same liberty of perverting the truth and mixing it with their carnal reasonings. And even under the Christian name many of the abominations of the heathen were introduced. Thus as soon as the kingdom of Christ was set up, so on the other hand the devil began his work by false teachers and false doctrine, and such were the first means employed in corrupting and weakening the truth, and such have been the means in establishing that kingdom, which is Christ's in name, but Anti-Christ's in its very nature.

We need but read the Testament, and we will find, that what I have said above, has been foretold by the apostles. For, saith PAUL to the Elders of Ephesus, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Acts xx. 29–30 Again, this same apostle exhorts the Romans xvi. 17. 18. "Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

The apostle PETER also predicted, saying, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them;" and then adds, "And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of." 2 Peter ii. 1. 2.

Again saith Paul, 1 Tim. iv. 1. 2. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." See also 3d chapter of 2d epistle and many more places, that I might name which for the sake of brevity and crowding the columns of the Visiter we omit. We now ask, who can doubt for one moment the great apostasy foretold by the holy and divine apostles in the above cited texts and the many more, which we might produce in connection from divine Revelation, to establish the fact beyond successful contradiction.

The Saviour as we read Matt.. xxiv. that many false prophets would arise, and deceive many, and that many would come in his name, saying I am Christ

and shall deceive many." Then speaking of the signs of the destruction of Jerusalem and the holy temple, and then of the great tribulation that shall befall the inhabitants of Judea and Jerusalem, and then in 29th verse declares, "that immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." By the sun here spoken of we are to understand the Gospel, by the moon the civil law, &c.

Dear reader. Let us reflect for one moment, and read, what Paul saith, 2 Thess. ii. 3. 4. "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin (whom we promised to notice) be revealed; the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, shewing himself that he is God." By this "MAN OF SIN" we understand that little horn, in which were eyes like the eyes of a man, and a mouth speaking great things, whose look was more stout than his fellows, and who made war with the saints and prevailed against them," spoken of by DANIEL, the holy prophet, in the 7th chapter of his book.

The Roman Empire about the appearance of our Saviour and for some time after was ruled by Kings or Emperors, who were pagans; and when Constantine the great was called to the throne, (the first christian emperor so called,) all offices were filled with Christians, church and state seemed to grow up together; at length the bishop of Rome, who was styled the holy Father, who had long been striving with others of equal grade, gained the temporal as well as the spiritual jurisdiction.

Reader, behold him seated in the temple or church of God, in the city of Rome, contending that St. PETER was Christ's vicegerent here on earth; that he had given unto him the keys of the kingdom of heaven; and that he was his (Peter's) successor. Whatsoever he would bind on earth would be bound in heaven. He undertook now to change times and laws, which were given into his hands for a time, and times, and the dividing of time."

We read Rev. vi. 12. 13. that at the opening of the sixth seal there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, as a figtree casteth her untimely figs, when she is shaken of a mighty wind." And again, Rev. ix. 1. 2. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and unto him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

Now dear reader, you may see, that there was a falling away from the true order of God in the church at Rome. The bishop, who was the angel once a bright and shining star, instead of being an ensample to the flock, and feeding them their portion of meat in due season, is now lording it over God's heritage, sitting in the temple of God, showing himself as God, whose coming is after the working of Satan, with all power, and signs, and lying wonders." 2 Thess. ii. 9. And as the prophet Daniel hath foretold in the latter part of the 8th chapter of his Book, that this king would be a man of fierce countenance, and understanding dark sentences, and

through his policy also he should cause craft to prosper in his hand, and should magnify himself in his heart, and also stand up against the prince of princes, and destroy the mighty and the holy people." And Rev. xiii. 6. 7. "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven, and it was given unto him, to make war with the saints, and to overcome them, and power was given him over all kindred, and tongues and nations."

And it is also stated, "that the dragon gave him his power, and seat, and authority." See the latter clause of the second verse of the above cited chapter. Thus we see the church of Rome headed by the man of sin, 'riding' (placed upon the temporal power;) which temporal power or law is now changed into blood by putting to death the saints of the most high God; the Gospel or sun shrouded in darkness, while many saints or stars fall from heaven or church, as a figtree casteth her untimely figs, when she is shaken by a mighty wind; and the powers of the heavens or churches of Christ that were scattered abroad among the kindred, and tongues, and nations, were completely shaken. For John saith, Rev. xvii. 5. "And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus."

Reader! For a moment behold, the priestcraft practised upon the ignorant and intoxicated multitude, who are compared to many waters, where this great prostitute had her seat, professing to forgive sins, to pray souls out of purgatory for certain sums of money, and so great was their thirst for filthy lucre, that for cash in hand even to license before hand individuals to indulge in the most wicked and atrocious crimes on earth, as they taught, free of sin and guilt in the sight of God and man. Thus the doctrine, the spiritual wine, the contents of the golden cup, was poured out to an ignorant and cheated multitude, who kept sipping and drinking until drunken, verily believing, they were doing God's service in burning, torturing, hanging, whipping, drowning, and in many other ways, putting the saints to death.

Thus, dear reader, we have given you a condensed history of the great mother of deception, who hath made all nations drink of the wine of her fornication.

(To be continued.)

ZELOTES.

Selected for the Gospel Visiter.

THE WALDENSES.

THE MISSIONARIES OF THE DARK AGES.

Concluded from our last.

It is a maxim long established, that persecution ever ultimately advances the cause it attempts to destroy. On the column of sufferers, of Martyrs for the cause of Christ, the name 'WALDENSES' ever stands high, and shines with deserved effulgence. Artifice was employed to detect and destroy these invaluable men. Persons were sent out by Roman authority, among whom were FRANCIS, DOMINIC and BENEDICT, who were commissioned to affect their plainness and simplicity, and thus to gain upon or confront them.

These insiduous opposers were sainted for their labors, and became the originators of the orders of *Franciscan, Dominican & Benedictine Friars.* This policy not succeeding, Pope INNOCENT sent out legates and inquisitors, and afterwards a crusade of armed men. Some of them by these cruel measures were scattered abroad; but as is observed by Dr. RESHER, "as the persecution about STEPHEN by that dispersion proved much

for the furtherance of the Gospel in other parts of the world; so was it here.—For those, that were not fit for the war, went up and down with more freedom in most parts of Europe.

This was so much the case, that Aen. Sylvius afterwards pope Pius II. confesses, "Neither the decrees of Roman pontiffs, nor the armies of Christians (?) could blot out their existence. The sufferings of the Waldenses in Dauphine, in Piedmont, in Bohemia, in Germany, in France, in Poland, in Flanders, in Italy, in England, in Lesser Asia were almost incredible. They were despised, abandoned, anathematized, imprisoned, dragged to death with horses, stoned, burned, beheaded, and drowned; but they overcame by the blood of the Lamb and by the word of his testimony.

Their doctrine rose like the eternal sun. Wickliff and Huss, Calvin, Luther and Zwinglius, and a thousand others caught the celestial fire from it. The church of Christ in the present age has greater reason, than at first may appear, to bless God for the purity, fortitude, wisdom, heavenly mindedness and missionary ardor of the Waldenses.

Their views on the subject of baptism are amply detailed by the learned and laborious H. D. Anvers. In the days of Edward II. and III. of England the Waldenses bore the name of Lollards, for a reason already assigned. The great reformer Wickliffe, as has been suggested, was of their number. The testimony given to this excellent man by the University of Oxford, as it does honor to his memory, and may serve to illustrate the Waldensian character, may close the present outlines.

"That the special good will and care we bear to *John Wickliffe*, sometime child of this University, moving and stirring in us, we do with one mind, voice and testimony, witness all his conditions, throughout his whole life to have been most sincere and commendable;—whose honest manners and conditions, profoundness of learning, and most redolent renown and fame we desire the more earnestly to be notified and known to all the faithful, for that we understand the maturity and ripeness of his conversation, his diligent labors and travels to tend to the praise of God, the help and safe-guard of others, and the profit of the church.

"Wherefore we signify by these presents, that his conversation, even from his youth unto the time of his death, was so praise-worthy and honest, that never at any time was there any spot or suspicion notified of him; but in his answering, reading, preaching and determining he behaved himself laudably and as a stout and valiant champion of the faith, vanquishing by the force of the scriptures all such (friars) who by their willful begging blasphemed and slandered Christ's religion, &c. and who amongst all the rest of the University had written on Logic, Philosophy, Divinity, Morals and the speculative art without peer."

"The knowledge of all we desire to testify and deliver forth to the intent, that the fame and renown of this doctor may be more evident, and had in reputation among them, in whose hands these present letters testimonial shall come."

"In witness whereof we have caused these our letters testimonial to be sealed with our common seal at Oxford in our convocation-house, the fifth of October in the year of our Lord 1406."

Beloved brethren. Here is a pattern worthy of imitation. Those ancient brethren, who were so much less favored than we are, amidst trials and per-

secutions of every kind, and yet even their enemies could not forbear, to deliver testimony of their devotedness to God in faith and practice. Could we, who live in this golden age, not live a little nearer to our duty and christian privileges, that those, in whose society we live, might see our good works and glorify our Father in heaven. (Want of room forbids to enlarge.)

WHY I DESIRE TO BE SPIRITUALLY-MINDED.

1. Because the wisest and best being in the universe has called it "*life* and *peace*," and I am desirous of ascertaining the value of a blessing so highly commended.

2. Because I have found a carnal mind productive of darkness, perplexity and self-dissatisfaction, and would fain learn what its opposite, a spiritual mind will do for me.

3. Because, in such a state of mind, I can have a more vivid and realizing apprehension of God, discerning more clearly his glory as it shines in his providences, word, and works.

4. Because, with such a state of mind, I shall harmonize in principles and emotions with the wisest and most excellent of the inhabitants of our world.

5. Because such a mind puts the soul upon the happiest terms of harmony and fellowship with God himself.

6. Because it brings the soul into happy alliance with the countless myriads who surround the eternal throne, and constitute the population of heaven.

7. Because such a state of mind is a fertile soil, out of which springs in beauty and strength all the other graces and virtues of Christian character.

8. Because, by uniting me in heart with the holy in the spiritual world, it awakens the cheering hope that I am on my way to their blessed society.

* * *

MORAL INFLUENCE.— No moral being can exist, and act under the government of God, without exerting a moral influence. This influence will be of the same kind with his character, and will have an effect in forming and fixing the character of other moral beings. And it seems to be a characteristic of moral influence, after it is begun, to continue, and, in its consequences, to grow greater, and greater. Hence an amazing responsibility attaches to the holding of a moral existence. A person must exert an influence, let his or her character and condition be what it may; and an influence that will be felt, after earth is dissolved: and will tell on the eternal destinies of men.

OBITUARY.

Extract of a letter from Pipe-creek church, Maryland dated July 27.

Yesterday the 26th we were called upon to pay the last tribute of respect to our aged sister MARY ROOP, who died on the 25th, having lived to the age of 86 years, 5 months & 10 days. She had become obedient to the faith in her younger years, and died as she lived, a worthy and beloved sister in the Lord. Her funeral was attended by a large concourse of friends and neighbors, and after we had interred her corpse, another funeral-company arrived, bearing the earthly remains of JOHN STONER, jr. who had also died on the 25th of Typhoid-fever in the 21st year of his age. He was a promising youth, a dutiful son, and a kind brother. It was altogether an interesting and solemn occasion. The funeral-text was Amos iv. 12. "*Prepare to meet thy God.*" &c.

* * *

Communicated.

On the death of a minister.

Ah! why tolls the bell so mournful and slow?
What low, plaintive note do I hear?
What sighs are breath'd, what sad accents of woe,
And nature itself sheds a tear.

A mournful procession moves silent along,
As the grave opens wide for its prey;
The watchman 's departed the shepherd is gone,
Consigned to his home in the clay.

Whose voice will now cheer the sacred abode?
Even the walls seem his absence to mourn;
Who sound the glad trump of salvation abroad?
Hark! the watchman 's departed and gone.

Ah death! thou wast cruel to snatch him away,
In the useful part of his day;
And leave a sad flock without shepherd or guide;
Ah! why not relinquish thy prey?

Oh, how couldst thou sunder the tender ties,
And leave a fair consort to mourn?
And pierce with sad sorrow the children's breast,
And bury their hopes in the tomb.

I would visit in sorrow the silent abode,
Shed a tear on the cold bed of clay;
Strew flowers o'er his grave, and richly perfume
The dust, where in silence he lay.

Ye cold winds of winter, waft not o'er his head! !
Ye storms, keep away from his tomb!
And cease all your sorrows, ye friends of the dead,
For Jesus has welcomed him home.

POETRY.

Communicated by a sister.

"What is man, that thou art mindful of him? Or the Son of man that thou visitest him?" Heb. ii. 6.

"What is man that thou art mindful
Of him" in his fallen state!
What that thou shouldst thus redeem him
Though his sins, his crimes are great?
See him wandering, still pursuing
The vain phantoms of his mind,
Still his heart on idols placing
Transient as the passing wind.

Canst thou love him thus degraded,
Thus regardless of thy calls?
Daily on thy bounties living
Placing on the earth his all?
Yes, thou lovest him, notwithstanding
He has nailed thee to the cross,
Mock'd thee, scourg'd thee, and betray'd thee,
Still thy love, it changes not.

When upon the cross extended,
Hear him pray for me and you;
'Father, forgive them,' was his prayer,
"For they know not what they do."
Hear our Lord, our Saviour pleading,
Groaning on the accursed tree,
Bleeding, dying for his murderers,
From their sins to set them free!

Oh! what love, what condescension,
Thus to leave his Father's throne!
Thus to die, and thus to suffer,
All for man, for man alone!
"What is man, that thou art mindful
Of him" in his sinful ways?
Giv'st him food, and giv'st him raiment,
What! that he thy name should praise.

Yes, that he should learn to love me,
Follow me in all my ways;
Keep my words, yes all my doctrines,
Bear his cross from day to day:
Humble-minded, lowly-hearted,
Contrite in his spirit be;
Watching, praying without ceasing,
All his heart should give to me.

ANNA.

* * *

THE MONTHLY GOSPEL-VISITER.

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For the Gospel-Visiter.

ON JOY IN THE HOLY GHOST.

This excellent fruit of the spirit may be viewed either as that habitual cheerfulness of temper, which the sincere christian under the influence of the Holy Ghost, studies to maintain upon all occasions; or, it may be considered as importing in it those ravishing sallies of pleasure and delight, which an apostle, styles *"joy unspeakable & full of glory;"* which are only enjoyed in some happy moments, and on special occasions. Let us begin with the first.

It is true, his heart is contrite, and rivers of water have been known to run down his eyes; insomuch, that superficial spectators may take him for a man of sorrows; a gloomy, melancholy creature. But could they look into his heart, they would find it full of the oil of gladness; even when his eyes are full of the tears of sorrow.

The smile of God from without,—of conscience from within, cannot fail to inspire him with such cheering tranquillity, as could not possibly result merely from the most excellent temperature of body, nor from the most easy circumstances of this world. He gratefully receives the gifts of providence; tastes in them that the Lord is good; but chiefly he rejoices in the word of truth, in the Gospel; and that his name is written in heaven; that God is his Father, Christ his Saviour, and Heaven his inheritance.

Be it so, that sometimes, through the agency of the wicked and melancholy spirits without, and the too great prevalence of unbelief within, he gives too much way to a desponding frame; yet, he very well knows, that it is neither acceptable to God, glorifying to Christ, pleasing to the Spirit, honoring to the Gospel, edifying to his neighbor, or beneficial to his own soul.

Ask you the cordials, that cheer his drooping spirits?—He meditates on God, and rejoices under the shadow of his wings. He reads his Bible, and finds it to the joy of his heart. He mortifies every known sin. He pours out unto God the sorrows of his heart. His countenance is no more sad. For God is favorable unto him, and he will see his face with joy.

Such is the habitual serenity of mind he studies to maintain. Such are the means, by which it is promoted. But in some blessed periods of his life; some happy days which the Lord has made—his joy, like a river swelled by impetuous rains, bursts all his banks, and carries all before it; at once the joys, at once the sorrows of the world.

When he obtains the most comfortable intimations of the divine favor; of his interest in the Redeemer; and of his title to the heavenly inheritance; O then how his heart exults! How his countenance looks cheerful! How the voice of melody is heard in his tabernacle!—Now every object is fit to fill his mind with highest rapture. Every perfection of the divine nature, every purpose of his will, every sentence of his word, every operation of his hand, every privilege of his covenant, whether in hand or hope, is a well of salvation. out of which he

draws water with joy. The birds mend their notes, the sun his beams; the outgoings of the morning and evening are made more joyful. All sorrow is turned into joy before him. Every desert rejoices. Every wilderness blossoms as the rose. Every mountain of discouragement "skips like a calf, Lebanon and Sirion like a young unicorn." Every cloud is stamped with a rainbow. Death loses its dart; the grave lays aside its gloom, and hell its terrors.

Great is the joy of the bridegroom, when he is put in possession of his fair one; of the mother, when her pangs are over, and a man-child is born into the world; of the husbandman, when the labors of the year are finished, and his barns filled with plenty; of the soldier, when a happy victory puts an end to the warfare. But what is the joy of the bridegroom? What is the joy of the child-bearing woman? What is the joy of the harvest? And what is the joy of them that find great spoil? What are any, what are all these joys to the joy of him, that rejoices in the Lord, and is glad in the God of his salvation? For who can tell what is included in the epithet of it given by a blessed apostle?—*"Unspeakable and full of glory."*

If such, O Lord, are the first fruits, what must be the harvest of that light, which is sown for the righteous, and of that gladness, which is sown for the upright in heart? If in this vale of tears, thy favorite ones so greatly rejoice, who can conceive what is prepared for them in that state, when they shall come in thy beatific presence,—where there is fullness of joy, and pleasures for evermore?

A. H. C.

* * *

The Christian's motto is, to labor hard, consume little, give much, and all to Christ.

A THRILLING INCIDENT, IMPROVED.

By a Brother.

Niagara Falls, July 19. 9 A. M.—Three men, belonging to a scow, which came down the river last night, got into a skiff along side the scow, and, it is supposed, fell asleep; the boat got separated from the scow, and was hurried on by the current with fearful rapidity toward the "Falls." This happened about half after 9 last evening. Two of the men, one named ANDREW HANNAMAN, the other a stranger, were hurried at once over the foaming sheet. The third, JOSEPH ABLE, caught hold of a stump in his fearful passage, and has clung to it ever since.

The excitement here is intense. We have no life-boat, and the common boats are swamped as soon as they touch the rapids. A life-boat has been sent for from Buffalo. Parties on shore have succeeded in floating a box of refreshments to the poor sufferer, who can be plainly seen from the shore. Citizens and Visiters throng the bank of the river, to witness the efforts making for the rescue.

The Falls. Noon. The man is still in the rapids, apparently drooping. The life-boat was sent on from Buffalo, but sad to say, proved too light, swamped immediately after it was launched, and was lost over the rapids. Unfortunately but one boat was sent. The situation of the unfortunate man grows more and more critical, and it is questionable, whether he can sustain himself till other boats arrive.

The Falls, 6½ P. M. The man went over the Falls at 6 o'clock. A raft had been floated to him, which he was on, when they floated another life-boat to him, and as he was getting ready to jump into it, the boat struck the raft, and swept him off into the rapids.—He attempted to swim for a small is-

land, but failed to reach it. He raised himself up to his full height, gave a shriek, waved his arms wildly, and—disappeared. (Papers.)

The above-related situation of a poor fellow-being clinging to a stump in the river just above the falls has engaged my mind somewhat. Persons, who never visited the "Falls," cannot form so correct an idea of the perilous condition of this man, as those who have seen the place. They can paint to themselves, in their mind's eye, the deplorable condition of a fellow-creature, hanging on a stump in the Niagara-river, just above the dreadful cataract. The current is so strong, that all human aid can do, is nothing towards rescuing the poor man.

In this condition, how intense must have been the feelings of the doomed man! He seeing the shore dotted with his fellow-beings making many unsuccessful efforts to save him, must know, that if all their efforts fail, he must be swallowed up in the yawning abyss below. How dreadful to see such a death coming on by inches!

At the same time how great must have been the excitement with those on shore, seeing a man like themselves, in the full possession of all his faculties, in this awful condition. What anxiety to save the unfortunate man is manifested! Twice they send to Buffalo [24 miles] for a life boat, but all in vain.

Now let us suppose, there would have chanced to come along that way a strong athletic man, with nerve and strength sufficient to enable him to row across the rapids, lay hold on the man, deposit him in the boat, and row him safe to land.—What would be the feelings of the spectators under these circumstances? With what anxiety would they watch the motions of the man in the boat? How intense would be the anxiety at every ply of the oar, as the boat would plow her way through the foaming current, dashed and tossed on every side, while he, with steady nerve and strong arm, steers his way safe, lays hold upon the helpless one, and safely deposits him in the boat, and in another moment is safe on land? What now would be the feelings of the spectators? I think, I feel it. I feel excited at the thought of a fellow-creature being lost, lost in that awful abyss. But hold, another moment, and he is safe. I think, the very heavens would be made to ring with acclamations of joy at the thought of a fellowman being rescued from so awful a condition.

While the whole country would applaud the feat of the strong man, who at the risk of his own life saved that of his fellowman, what would men say, if that man in the river, in his awfully perilous situation, would refuse to step into the boat to save his life; not regarding the kind friendship of the man with the boat, he clings to the stump until the current carries him to certain destruction?—Would not the whole world be ready to condemn such foolish conduct?

Now, my dear reader, let me tell thee, the condition of the unsaved, the unregenerate, is far worse than the condition of the man on the stump in the rapids of Niagara river. Here "going over the falls" is certain destruction physically. But the condition of fallen man is such, that no man can save his soul from spiritual and everlasting destruction. Yet, in this awful condition, behold, a deliverer comes! There was none on this globe strong enough for the task. He comes from another country. He is the Son of the Everlasting Father, the Prince of peace. He comes, he comes to save poor man from so awful a condition. He is bringing a 'life boat' with

him, that never swamps. The Gospel is its name. It is the power of God unto salvation, and never fails to land all its passengers safe on shore.

What must have been the interest of the spectators, the angels of God, while witnessing the great undertaking; beholding the Son of God,—our Emanuel, leaving the regions of glory, and descending upon earth to undertake for helpless man, hanging in the current of destruction; where the rapids are so strong, that nothing less than the life's blood of the undertaker will work out man's salvation. The scene was so very exciting, that while the Saviour was in his greatest conflict, at least one of the angels felt so interested, that he came down, as though he would lay hand to, and help, if it were necessary. "*And there appeared an angel unto him from heaven strengthening him.*"

No doubt, they felt all interested, yet this one only was charged with the commission. But Christ alone was able to lay hold upon that which was lost. And in the boat of salvation (the Gospel) is able to row all to his father's land; who will but step into the boat, and suffer him with his steady hand and strong arm, to guide him into ways of everlasting life; amidst the shouts of joy of the angels of God. "*For there is joy among the angels of God over one sinner that repenteth.*"

Dear reader! By nature this is thy true condition; for sin and disobedience has cast thee upon the quicksands of everlasting destruction, where thou art hanging upon the brittle thread of life, and so sure that cord is cut, thou art carried over the cataract, and swallowed in the abyss of the wrath of an offended God. What hast thou to say in defence of thy willful impenitence, while the life-boat of salvation has been offered unto thee times without number? And yet thou art hanging upon the stump of thy self-will; turning a deaf ear to all the calls and entreaties of that loving friend, who has done so much to save thee from so awful a condition!

By thy impenitence and disobedience to God thou art suffering another harvest to pass, and a summer to end; and thou art not saved. O the thought is awful indeed, to see the immortal soul destroyed with an everlasting destruction, while the angels of God stand amazed at the stubbornness of man; while the spirit and the bride say, Come! And let him that heareth say, Come. And let him that is athirst, Come: and whosoever will, let him take the water of life freely." Come then, brethren, come, sisters, come, children and friends, let us get into the Gospel-boat of salvation, and be carried to the land of immortal glory.

D. P. S.

For the Visiter.

RECEIVING & OBEYING THE WORD OF GOD.

A few thoughts on its Necessity.

"*In the beginning was the Word, and the Word was with God, and the Word was God.*" John i. 1.

"*He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day.*" John xii. 48.

How precious are the scriptures of divine truth, whereby the Creator has revealed to his creatures, his excellent majesty, his almighty power, his holiness, his justice and wisdom, and his amazing love and mercy;—for therein is contained the plan of salvation, whereby poor wretched and fallen man can be saved. Therein is pointed out

the way that leads to the celestial city, the heavenly and new Jerusalem, the mansions of eternal rest prepared for the people of God. Inestimable is the gift of God, his blessed word.

The word of God is inseparably connected with himself, for, "In the beginning was the word, and the word was with God, and the word was God. And the Word teaches us, that we must repent and believe the Gospel. Now therefore is our time to regulate our lives and all our actions by the Word of God, the Gospel of Christ, in order to be saved. It is necessary then that we observe not only a part, but "*all things*" saith the Saviour, "*whatsoever I have commanded you.*"

"*The Word that I have spoken, shall judge him in the last day.*" If we will not, Oh man whosoever you may be, if you will not now obey the word in all its requirements, it will be a swift witness against you. Oh, what a pity, that so many reject the council of God against themselves, choosing rather to perish, yea, to suffer the pain of everlasting *torment*, and banishment from the presence of God, rather than to be advised by their best friend the Lord of glory, who has loved them, and done so much for them. Oh man, why will you refuse eternal happiness, freely offered, and rather choose pain unspeakable, hopeless despair, everlasting misery and woe. Has man ever slighted a friend so much as he does the Lord his Maker, who has purchased our pardon with his own blood, and has left on record his Word, whereby all might be saved.

We may have the word of God in our houses, we may leave it on our shelves neglected from day to day, from year to year, and may still go on in disobedience, but finally yea very soon, *we will be called to judgment*, then there will be no escape. Oh sinner, if you have made light of it in the day of grace, what will you do now when in the presence, at the bar of God: this same Word will be there too, and shall judge you in that day.

How vitally important then, that we attend to our best interests, our well-being in the eternal world, now! For this life is but momentary, when compared with that, to which we are fast hastening, that has no end. "*Prepare to meet thy God.*"

"Then let me love thy Word still more,
And take a fresh delight,
By day to read these wonders o'er,
And meditate by night."
"'Tis manna to the hungry soul,
'Tis Life, and Health, and Peace."

D.

NO CROSS, NO CROWN.

"*And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.*" 2 Tim. ii. 5.

We have already seen, that it was not possible for Christ to obtain a crown of life and glory for man, without himself suffering the Cross;—but it yet remains for us to consider, *how it is equally impossible for us, to be Christians, to be saved, and to inherit that crown, obtained for us by Christ, without striving ourselves, without striving lawfully, without taking up and suffering the cross also.*

Friends and brethren! There is no greater mistake than this, to hope for a crown in heaven without suffering the cross on earth! Nay, there can be no greater mistake than that of many, alas! too many so-called Christians, who expect a crown of life, because Christ suffered death on the cross, without being willing to take up the cross also! Oh!

that we were able to shout into the ears of all such mistaken souls that motto of the life of Christ and of all his true followers,

"No Cross, no Crown."

But in order to avoid any further mistakes it is necessary *to explain* the true nature of the cross, which a Christian has to bear. For this purpose let us first ask and see, *What it is not?* We answer

1. It is not a mere outward badge & banner, such as was worn some six or seven hundred years ago by the so-called CRUSADERS; or such as we even now-a-days see carried about in some countries, or erected by the road-side or on the roof or steeple of so-called churches. No, we repeat, it is not a cross of wood, or of stone, or of silver, or of gold, such as is borne by many in the old and new world as a mark of distinction either of riches or of worldly honor.

2. It is not a sign or token of reverence to God or Christ, but by worshiping the cross we rather dishonor God, and commit idolatry.

3. It is not the suffering of those ills of life, common to all men, whether they are believers or unbelievers, such as loss of health, loss of property, loss by the death of those near and dear to us;—neither is it the suffering of such ills, brought about by our own intemperance or imprudence, not only in our ordinary walks of life, but also in our over-zealous professions in religion, not according to the Gospel, but according to our own will and choice.

But when we are asked, *What that cross really is*, which a Christian must take up and bear, or else lose the crown?—our simple answer must be, according to the light we have from the Gospel, from the experience of all those who tried sincerely to follow the Saviour's footsteps, and from what little we have experienced ourselves, that all those unpleasant, disagreeable feelings, all those strivings and labors, all those trials and persecutions, which naturally result from our submitting to the Gospel, from obeying its requirements, and following the Saviour, are meant and expressed by the term "Cross."

Such is the mysterious nature of the Gospel, and such the fallen nature of man, that notwithstanding the Gospel is "glad tidings of great joy," notwithstanding the yoke of Christ is easy, and his burden light, notwithstanding that none of his commandments are grievous,—yet experience teaches us, this glorious Gospel, and our frail, sinful nature stand in direct, diametrical opposition to each other, just as the two parts of a cross (†) diametrically oppose each other.

Do you want proof of this, dear reader? And is it not sufficient proof for you, what our Saviour says, "*If any one will come after me, let him deny himself and* TAKE UP HIS CROSS *and follow me?*"—Is it not sufficient proof, when an apostle says in our text, "*And if a man also strive for masteries, yet is he not crowned, except he strive lawfully?*"—Is it not sufficient for you, when all the true children of God, all the faithful followers of Christ, of all ages and of every clime testify unto you, "*No cross, no crown?*"

Well, if all this is not sufficient to convince you, that just as impossible, as it was for Christ to save us without suffering the cross, it is equally impossible for us to be Christians and to be saved, without striving ourselves, without striving lawfully, without taking up and suffering the cross likewise;—we repeat, if all the testimonies of Christ, of his apostles, and all his true followers are not sufficient to convince you of this, we

will try to shew you (till another, and a more convincing way, and if that does not satisfy you, we have no more to say.

There is nothing like trying. Let a child be ever so often told, that "fire will burn," one trial will convince it more strongly of this truth, than being told a thousand times by a thousand people. Well then, dear friend, if nothing else will satisfy you, that there can be no crown without a cross, that you cannot be a Christian, that you cannot enjoy the blessings of the Gospel, that you cannot practise the very first principles, nor perform the least command of the Gospel, without incurring the cross,— then be entreated for Christ's sake, and for your own soul's sake, yea for the sake of the crown laid up for you, to *try* it but once.

You know, the Saviour himself recommends to you this course, when he says, John vii. 17. "*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*" Yes dear friends, if you will do so, you will not only know that, but also know, whether there is a cross accompanying the Gospel or not.

Then be entreated again, just to try it, whether you can be a Christian without a cross or not. True, there may be many so-called Christians, after the fashion of this world, who know nothing of the cross, of which we speak,—but a Christian according to the word and will of God you will not find without his cross; no, not one.

Just go to the Saviour or to his word, when he was speaking to the multitude on the mount, (Matt. vi. vii.) and try to put in practice, what you are taught there. Try for instance to become *poor in spirit*, that is to feel and acknowledge that we are lacking in wisdom and knowledge of what is really good; lacking in will and power to do what we know to be good, and lacking in humility to own our spiritual poverty. Will that not be a cross to our natural pride, where we all want *to know* SOMETHING, *to do* SOMETHING, and *to be* SOMETHING?— Or, proceeding on to the next verse, we ask, Is *mourning*, mourning *for sin* especially a pleasant task, or is it not a cross?— Or again, is it easy to be meek, when we are reviled, abused, and despised, or is it not a cross?

Thus go on to read the sermon on the mount, and try sentence by sentence; go on with the reading of the whole New Testament, and you will find every precept, every command of your Saviour connected with a cross. Even the very least of these commands, the simple ordinances of the Lord, which he has instituted in his church, cannot be performed without a cross; that is to say, if they are performed lawfully as our text expressly requires, and says, that no man will *be crowned, except he strive* LAWFULLY.

Whatever you do then in order to obtain the "CROWN," be sure to do it "*lawfully*;" that is, to do it according to law, or it will be of no avail, null and void. According to what law? Of course, according to the law of him from whom you expect to obtain the crown: according to the law of Christ. And if you thus strive lawfully to observe the simple ordinances of our Lord, you will find in each of them a cross.

It is true, you may be a Christian after the fashion of this world without a cross;—you may have been baptized in your infancy, or you may have joined a church in your adult-years, without encountering a cross;—yes, you may even strive for masteries in order to obtain the crown, promised in the Gospel;— you may strive to be very pious, very regular in your attending public worship,

and even family and private worship, very liberal in supporting your ministers &c. all without a cross.

To be concluded in our next.

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Communicated for the Visiter.

A SHORT DISCOURSE.

which took place the other evening between me (a young sister) and one of my companions.

Well, I heard that you joined the Dunkards, is it so?

Yes; I have been living in sin long enough.

Full eighteen years around did roll,
Before I thought of my poor soul;
But when I heard a brother preach,
His sermon through my heart did reach.

What did he say?

Oh, he said, "*He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*" Then I thought, O let me be careful, that I may not be looked upon as a thief and a robber, when I come before God to be judged. I prayed, Oh Lord, open my eyes, that I may see plainly, which way to enter in! I came home, and took my Bible, and read and found, that there was but the one way, and God was pleased to enlighten me, that I could see that way.

Well, but you have no pleasure any more.

My pleasures are more lasting. They will go with me through the dark valley of the shades of death.

You cannot come, however, to our parties any more; you stay at home like some old woman. You might have put that off some forty years yet. Especially to join that church, which denies every pleasure, and just sticks to the outward ceremonies.

Stop, my young friend; let me tell you, there are more, that cannot attend parties any longer than me. Where is young Richard?—and Sarah?—and Eliza?—and my Mary?—Where are they? Not sitting at home like me- Oh no, They are sleeping in their graves, till God bids them rise. You know they were young too, as well as we. If I would have put it off forty years, my body might have been buried, and my soul banished forever from the presence of my Redeemer, who so dearly bought it. And about my setting at home, I don't care; for I never felt well when at the parties. I used to think when some youth died, Oh if that were me, where would I be? But alas! such thoughts passed off too soon again, until at last God made me willing to give up all, and to follow the Saviour. As to the outward ceremonies they must be attended to as well as our inward improvement. The Lord wants obedience outwardly if he shall favor us inwardly. Of ourselves we can do nothing. Only by humbling ourselves to his commands, and exercising faith in the word of God we have the promises.

Well, you folks believe, that if one is immersed, he will be saved, no difference, what he does.

Oh no. God forbid! Was not Simon baptized, and yet Peter said unto him, "Thy money perish with thee?" Acts viii. 18. We believe that the fear of God is the beginning of wisdom, and repentance and baptism is the beginning of obedience.

For what use is the kiss?

Well, it is a command too. The Lord said, "He that is faithful in few things, shall be made ruler over much."

And what have you to say about your supper? Is that a command too?

Yes.

Why you have more commands than any body.

We have no more than the New-Testament has.

Is it not the Jewish passover, what you have?

Oh no, indeed. Christ is our passover, and He instituted a supper for us.

You folks are too plain, there is nothing about you to admire.

So was the Saviour. There were but few that admired him and served him. I suppose, if he had come in splendor, with a golden crown on his head, and in royal pomp and array, he would have had more followers. It is a little too much that way in our days. If a preacher comes around in great style & with fine words, the saying is, he is a good preacher. But let another come in a plain way and manner and nothing is thought of him.

Well, feetwashing surely is no command? For they had no shoes then, and so they washed their feet pretty often to keep the sand off.

Not so, or else Peter would have known what the Lord was about to do. Therefore the Lord ssid unto him, "What I do thou knowest not now; but thou shalt know hereafter." Hence it was a new command then, about which Peter knew nothing yet.

Are not the scriptures hard to be understood?

Why no! they are as plain as possible. Only read right, and you will understand it right.

It takes a learned man to teach the word of God.

It takes a learned man to pervert it. Any man that can read, can know what is required of him.

The Bible says, there is a time to dance; what have you to say to it?

I say with the word of God, "*To-day, if you will hear his voice, harden not your hearts.*" "*To-day is the time to watch and pray; for we know not, when the Son of God comes.*" We have no promise for to-morrow; oh no!

Well, if you are resolved to turn,
And after silly preachers run,
None of our parties you shall share,
For you are not fit to be there.

Will if I won't be there, my love;
My spirit soon will be above,
My spirit will be singing, where
We'll have no need of parties, there!

I have been in your company often;
I know that you was no great sinner.
Besides all this I see no need,
Why you to God should thus make speed.

That darling sin I did commit
Was that, what you delight in yet,
That heinous sin, call'd civil mirth,
God threatens with his awful wrath.

I often times to church did go,
My beauty and fine clothes to show;
But on my soul I took no thought,
Though Jesus had it dearly bought.

Well, but there are so many people talking about you now, that you are so plain.

I value no man's scoffs or frowns,
I soon shall wear a starry crown.

I can't get you to leave your notions then?

No, no; I want to hold out faithful to the end, but I'll give you but one advice. Give up your vain and sinful pleasures, and come along the Gospel-road. You will not rue it, and if you come on a sick-and dying-bed, it will be your greatest comfort. Think of that young man, who died lately. You know he said, he spent his days in folly and wickedness. He did not call for any of his comrades to come and pray for him. He called for one of the plain sort. Ain't that so?

Yes; well, I believe it would be best to look out in time.

The Lord bless you and me, and save us from the wickedness of this world. Farewell.

Oh dear young friends, whoever gets to read this; I warn you by the mercies of God, never to let yourselves be persuaded, to put off the work of your salvation, but to prepare be-times for eternity. A few weeks back a youth was called off in his bloom. I knew him well. He was a gay and frolicsome boy. On Tuesday he was harrowing in the field, and on Wednesday he was helplessly, dangerously sick, and on Sunday following he was a lifeless corpse.

Another man was busy at his plow; the horse made a sudden kick, which hit the man, and he was carried into the house, and lived but one hour. [On the fifth of August last a similar accident took place in the vicinity of the Visiter. A boy of some sixteen years was hauling oats from the field to the barn. His team running off, he was thrown on the iron-bound part of another wagon, standing by the road-side, and killed *instantly.*] Think of that, young people! We may be hard at work one hour, and the next hour, yea the next minute, may be our last.

Prepare to meet thy God in the days of thy youth, and remember always that life is uncertain. And unless you are separated from the company and the pleasures of this world, you are no Christian, and cannot die as a Christian. My wish and prayer is, that we may all get home to heaven, where I can behold you face to face, and where we may praise our Redeemer for evermore.

HESTER. . .

* * *

FOR THE GOSPEL-VISITER.

"DUST THOU ART, AND UNTO DUST SHALT THOU RETURN." Gen. iii. 19.

Oh man! Doest thou consider, that thou art born to die? Out of the dust of the earth you were created, and the voice of the Most High spake thee into existence, and in thy nostrils he breathed the breath of life, and you became a living soul. He stamped within you his own image, because he has given you a soul, that must endure and live an endless life; and that soul aspires after immortality, and proves unto its possessor, if he will but observe its action, that it will always endure.

And this great and wise Being has told us, that we must serve and obey him, so that we can enter into the rest that he has prepared for those that love and serve him. For God has made you a free moral agent, so that we can choose good or evil at the hands of God.

And then by our disobedience the sentence of death has passed upon us, & we must again return unto the dust, all but the soul, which must either be happy through all eternity at the right hand of God, or sink beneath his frowns to suffer for ever and ever.

Then, dear readers, let us make a wise choice while we are in the possession of health and strength; for soon this eye, that flashes with delight, may become dimmed in death. And this cheek, that is covered with the roses of health, will become of an ashy hue, and this body, that is strong, active and vigorous, with strength granted to us by God, will become cold, rigid and immovable in death.

And then, if we have made our peace with God, death will have no terrors for us: but he will be a sweet harbinger of peace, to welcome us home to immortal glory. Then when we have passed the trying ordeal of death, we can sing the song of victory, and say, "O death, where is thy sting? and boasting grave, where is thy victory?"

But if we are unprepared, oh! Oh what tormenting fears will rack our poor and condemned soul, when we come to view our wicked life, and feel the weight of God's wrath resting upon us, and bearing us down,—down to perdition!

Then be persuaded to turn in with the overtures of mercy, while it is yet called to-day; for the night cometh wherein no man worketh. Oh prepare to meet thy God.

CEPHAS.

FOR THE VISITER.

MYSTERY, BABYLON THE GREAT, *the mother of harlots and abominations of the world.*

Continued from page 93.

Dear reader, let us now examine why Mystery, Babylon is called the mother of harlots and abominations of the earth? And oh what a dark and gloomy spectacle presents itself for our consideration. But knowing, that both I, who write, and you who read, will have to stand at the judgment-seat of Christ, and give an account of all our acts and secret thoughts, and each receive his or her reward according to the deeds done in the body, let them be good or evil, so I feel it my duty to draw my bow, and let the shot fly, where it may, having this confidence that no one will be wounded, only those that should be pierced to the heart, with the word of eternal truth.

We all know very well, what the term "mother" signifies; that it is a woman that hath brought forth children, let them be few or many. Secondly the term "harlots" signifies base women, adulteresses, &c. "Mystery Babylon that John saw arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication," according to the above signification hath given birth to daughters, who are harlots, who still present the golden cup, to attract the attention of their visiters, just as their mother taught them, and did, so do they.

And, dear reader, we assure you the root of all evil is not wanting among them. Yes, so great is the love of filthy lucre, cherished by the prophet and priest in this our day, that almost every sabbath is a witness to the collection of money under the pretence of supporting the Gospel at home and abroad. Wonder, if most of these money-beggars are not the watchmen foretold by Isaiah, the son of Amos in his book of prophesies, lvi. 10. 11. "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand. They all look to their own way, every one for his gain from his quarter."

These daughters, like their mother, present the golden cup, which may represent the excellency of speech, studied and acquired in the theological seminaries or priest-factories, and when their sermons are delivered to the multitude on the doctrines of Christ, they generally are such as have been studied days previous to delivery, painted off with all the flower and wisdom of man to the deception of precious and immortal souls. For hundreds and thousands are led to believe, that these are the men, who can fathom the deep things of God, and teach them the way of life and salvation.

Was this the way, that PAUL came to the Corinthians? Hear him, 1 ep. ii. 1. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." (verse 4.) "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." We do not thus write that we are opposed to even classical education, but on account of the great deception, that is practised through this medium upon the sons and daughters of men in the religion of our Lord and Saviour Jesus Christ. For Jesus at a certain time, as we read in the xi. of Matt. after addressing the multitude concerning John the Baptist, and upbraiding the cities Chorazin, Bethsaida and Capernaum on account of their unbelief, hardness of heart and exaltedness, thanked his Father, the Lord of heaven and earth, that he had hid these things from the wise and prudent, and revealed them unto babes. Even so Father! for so it seemed good in thy sight."

Oh, dear reader, depend upon it, there is but the fewest number of the wise and noble of the world, that will shoulder the cross, and bow to the simplicity of the Gospel. Hear PAUL again on this subject: 1 Cor. i. 26—30. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world and things which are despised, hath God chosen: yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

More might be said, but we must hasten on to the contents of the golden cup, of which it is said, all nations have drunk. If the cup be the excellency of speech, studied and acquired by the wisdom of man, the contents must evidently be the false doctrine, that is embodied in the same. We have stated in the outset, that the devil employed such means in the beginning, to weaken the truth. What? says one, men that appear so pious and holy, teach doctrine that is not in accordance with the doctrine of Christ, who have studied in a theological institution under the Rev. Mr. A. and the right Rev. Mr. B., who read the holy oracles in the Greek and Hebrew and Latin; they know the meaning of every sentence, and those that are taught by them, are well qualified to deliver unto us a pure testimony.

Well, dear reader, hear what Paul saith, Titus i. 15. 16. "Unto the pure all things are pure, but unto them that are defiled and unbelieving, is nothing pure, but even their mind and conscience is defiled; they profess, that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Carnal reason cannot be blended with the doctrine of Christ acceptably in the sight of God. For the carnal mind is enmity against God. For it is not subject to the law of God, neither indeed can be. Rom. viii. 7.

Reader, depend upon it, where you see so much of the pomp & glory of this world displayed in dress after the fashions & customs of the day, high towering steeples & richly adorned pulpits, from which the preacher delivers his learned discourses painted off with all the flowers of language that the wisdom of man can frame together, is nothing but that same pomp and splendor, that is exhibited by the great mother of deception.

ZELOTES.

For the Visiter.

WALK AS CHILDREN OF LIGHT.

Ephesians v. 8.

"For ye were sometimes darkness, but now ye are light in the Lord: walk as children of light."

Continued from page .87

Thus every Christian should stand like a light-house on the edge of the ocean, to show all around him how he may escape the storm of eternal wrath, and where they may find a haven of repose; or in other words by a blameless life to teach mankind, that this is happiness, holiness, and life eternal, to know the only true God, and Jesus Christ whom he has sent.

O! what manner of persons ought we to be in all holy conversation and godliness: in order to glorify God, and to promote the eternal welfare of our fellow-men, we must cherish holy love, which is the heart and soul of religion; and the bond of perfection. Love was its origin in the breast of the Eternal. Love directed its progress, when the Son of God assumed our nature to atone for sin, and love will swell the triumphal songs in heaven.

He that saith he is in the light, and hateth his brother, is in darkness until now;" "He that loveth his brother abideth in the light. But he that hateth his brother is in darkness." Thus we see how necessary it is, to show love to our brethren, in order to walk in the light.

Christian love is to be manifested in various ways to those who are traveling with us to heaven; and also applicable to those who are not so; "By rejoicing with them in their comforts, by sympathizing with them in their sorrows; and according to our utmost ability, relieving them in their affliction." "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him." In pursuing such labors of love time and strength are to be employed to administer to the comforts of others, as well as to his own. Paul says, "so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said; It is more blessed to give than to receive."

Love to the brethren is to be shown, by bearing with their weaknesses, by subduing a selfish spirit, and seeking their welfare. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. For even Christ pleased not himself." Let no man seek his own but every man another's welfare.— — —

Love is also shown by visiting the sick and afflicted. "Pure religion, and undefiled before God the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." "I was sick and ye visited me." This duty is by many neglected, though the Saviour lays so much stress upon its performance, as even to mention it in the sum of those actions that will meet his approbation when he appears as the judge of all.

Love is also to be displayed by honoring and esteeming others above ourselves. "Be kindly affectionate to one another with holy love, in honor prefering one another." "In lowliness of mind, let each esteem others better than themselves."

Love is also to be shown when discord arises. "If thy brother shall trespass against thee, tell him his fault between thee and him alone." &c. For the promotion and restoration of peace there is not a more important rule than this in the Gospel, and few so little heeded.

Were it regarded, probably the fire of strife would be speedily extinguished in ninety nine cases of dissension out of every hundred.

But let it be done always first in secret, between thee and him alone in love, and meekness, not by an angry look, or harsh expression; but in gentleness, and with prudence. "As an earring of gold, and an ornament of fine gold, so is a wise reprover to an obedient ear."

Love is also manifested by endeavors to promote the spiritual welfare of our brethren in the Lord." Let us consider one another, to provoke unto love, and to good works; exhort one another daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin." "Comfort yourselves together, and edify one another."

Love is also to be shown by fervent prayers for the flock of the Lord, and for all mankind. "We pray always for you that our God would fulfill the good pleasure of his goodness, and the work of faith with power." "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men."

Finally, Christian love is to be shown by avoiding divisions, and cherishing unity of spirit and affection. "Be of one mind; live in peace, & the God of love & peace shall be with you." "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." We must not only love our brethren, but all men, and even those that hate us. "Love your enemies." "For if you love them which love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do ye more than others? Do not even the publicans so?" "Be ye therefore perfect even as your Father which is in heaven is perfect."

I have now drawn a breif outline, of a few from the many duties encumbent upon us in order to promote this double object which we have in view, in carrying out this apostolic injunction, namely, the glorification of God, and the salvation of souls.

Much more might be added but let this suffice, and I will now come to the last consideration of our text; and the most important and pleasing one.

V. *The blessings and benefits we hope to realize, in walking as the true children of light.*

John says, "If we walk in the light, as he is in the light, we have fellowship one with another." "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ."

Great enjoyments! to have relationship with the Father, the Son, and with the saints in light. "He that doeth the will of my Father, is my brother, sister, and mother." "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

A principal source of happiness to the children of light, is found in their connection with the great and blessed God; and in what he is to them. Art thou a brother, or a sister; indeed a follower of the Lamb? Then God is more than all this to you. Our Father, Friend and Portion.

'The Lord is merciful and gracious, slow to anger, plenteous in mercy. For as the heaven is high above the earth; so great is his mercy to them that fear him." "As far as the East is from the West; so far has he removed our transgressions from us." "Like a Father

pitieth his children; so the Lord pitieth them that fear him." Innumerable are the blessings we enjoy while in this life, and truly happy do we feel to enjoy the love and care of a gracious Saviour, and a heavenly Father. Happy amidst the scenes of time, and happier when quitting them forever! When our great work is done, our best interest secure. Should even sudden death hurry us from health and vigor to the cold and silent tomb, yet are we blessed, our home is in the skies, our Father is in heaven.

When life declines, glory will dawn; and the moment that bears us hence, will bear us home. Humble and kind, watchful and holy, beloved and loving, we still move forward with a steady step, to the home on which our best affections centre. Our light shines more and more unto the perfect day; nor then declines, but shines brightest at its setting: and when it sets, sets to rise brighter in eternity.

Come, my fellow pilgrims, let us contemplate that home! How fair is the prospect! How bright the eternal day! How sweet the peace, the hope of that eternal day imparts! How gladsome is the prospect of peace and bliss, where peace and bliss must endure forever! And is this our animating hope? Glorious hope! Compared with this, the wealth of the world is poverty.

Perhaps our thoughts, delighted, rove over those scenes of neverfading bliss; but death still appears terrible. The dark valley seems so dark, that we dread descending into it, although it is the passage to eternal day. But let us raise our eyes and look beyond the gloomy vale of death.

The scripture teaches us, that to those that walk in light, death is gain. That last enemy, through heavenly love, is constrained to become a friend. Death will end our labors, and our dangers; will conclude our trials, and reward our toils will bring the crown of victory, and satisfy our longing desires for immortality.

Of those that sleep in Jesus it is said, 'Blessed are the dead that die in the Lord.' 'I beheld, & lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Of that abode it is said, "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; —for the glory of God did lighten it, and the Lamb is the light thereof." And there shall be no more curse; and there shall be no night there: And they shall reign for ever and ever."

In the sweet prospect of this glorious inheritance, a dying saint exclaimed, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not unto me only, but also to all them that love his appearing."

These afflictions are but a moment, and then comes an eternal weight of glory. Come let us survey that happier land. It is the blissful rest that God prepares for us, if we are his. It is the blest abode where saints and angels meet. It is the happy land, where all the family of Jesus shall see him as he is, and in his presence spend eternal ages.

Think of that happy world, as that which God prepares. There, Jesus declares, are my peaceful dwellings. He has said, in my Father's house are many mansions; if it were not so, I would say, I go to prepare a place for you." We have a building of God, a house not made with hands eternal in the heavens." "We look for a city which hath foundations, whose builder and maker is God."

Of some eminent for piety, it is said, "They desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." If we walk faithfully in the light of the Lord, and continue to do so, until death, we can realize this happy abode, with all the blessings belonging thereto. We can enjoy the comforts of God's presence for ever and ever.

Of them, when fixed there, his word asserts, "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, that is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water. And God shall wipe away all tears from their eyes."

"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall be any more pain; for the former things are passed away."

Are these our hopes, our soul-reviving hopes? Such blessings seem all we want, yet more will the Saviour's bounty give. To enjoy his presence, to be forever with the Lord is the height of heavenly happiness. But another source of joy, shall be the company of all the spirits of the just. The heavenly home is described as their abode.

In sweet eternal union there are joined all the angels of light, and all the ransomed heirs of glory. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect."

The light of the sun at the bright meridian is compared to darkness, unto the light which the ransomed souls shall enjoy in glory. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." "Then shall the righteous shine forth as the sun in my Father's kingdom."

But vain is language and vain are our thoughts; we cannot comprehend the glory which shall be revealed in us, much less can mortal tongue express it. As an inspired apostle exclaimed, when caught up into Paradise, that he heard unspeakable words, which it was not lawful for a man to utter. Since such are the benefits we hope to realize, not only for a certain period of time, but throughout endless ages of eternity; therefore "let us run with patience the race set before us." "For we were sometimes darkness, but now we are a light in the Lord: Let us walk as children of the light."

ARISTOBULUS.

P. S. Pardon this lengthy communication. [Yes, dear brother, we have indeed cause to ask pardon of our dear readers for such lengthy articles; yet we hope they will bear with us.]

For the Gospel-Visiter.

ON THE BLASPHEMY AGAINST THE HOLY GHOST.

We wish to take up this subject with clean hands and with a right spirit. We would first ask, what it is to blaspheme against the holy Ghost?—Let us hear, what St Mark says ch. iii. 28–30. *"Verily I say unto you, All sins shall be forgiven unto the Sons of men, & blasphemies wherewithsoever they shall blaspheme: But he, that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation: Because they said, he hath an unclean spirit."*

This plainly shows, that these Scribes had spoken blasphemy against that power, by which Christ expelled the demon. As those scribes were great, learned men, they could not help to know, but that Christ was the Son of God, and must know likewise, that he expelled those demons or devils by the Spirit of God. And yet they, out of spite to Christ, maliciously and blasphemously said, *"He hath Beelzebub, and by the prince of devils casteth he out devils."* Thus the scribes committed blasphemy against the Holy Ghost, by speaking against the power of Christ, by which he expelled the demons.

This blasphemy against the Holy Ghost is alone the sin unto death. In order for a man to commit this known sin, he must have malice in the heart, and light in the head. Very near to this sin comes that, which consists in withstanding Christ in his doctrine or commandments, and that knowingly and wilfully. Now to withstand Christ is to contradict or refuse to comply with his commandments, or his ordinances, which he has established in his church.

Peter was a member of the church of Christ. When Christ instituted and introduced into the church the Communion, the Lord's Supper and Feetwashing, Peter said, *"Thou shalt never wash my feet."* What was the reply?—*"If I wash thee not, thou hast no part with me."*—Now, if Peter had persisted and continued stubbornly in his declaration, 'Thou shalt never wash my feet;' would it not have been an unpardonable sin? Would it not be blasphemy against the Holy Ghost, inasmuch as that is the only sin which is not to be forgiven?

Now what shall we think of those men, that will stand up and say, that feetwashing is non-essential, and influence others to believe it? Are they not giving Christ the lie? Was it not essential to Peter's salvation according to the words of Christ, "If I wash thee not, thou hast no part with me?" If the refusal on the part of Peter would have excluded him from having a part in Christ, will it not exclude another person? Did not Christ pray for those, that should believe in him through their (the apostles') word?

If we refuse to practise those things which are enjoined upon us, we give strong evidence, that we are not of God, whatever we may profess or do otherwise. For his word has not the chief place, as it should, in us. What shall we say of them, that try to do away with Baptism? They say, it is not essential to salvation. If it is not essential to salvation, it is of no use to the church. They, who contend that baptism is not essential to salvation, might as well say, that the Holy Ghost has no power to save. Who has the promise of receiving the Holy Ghost previous to his being baptized? There is none.

He that receives a man into the church without being baptized, is in an unsaved state, as well as he, thus received. Who is to blame? He, that contends that baptism is not essential. He is contending against the Holy Ghost. Is he not

blaspheming against the Holy Ghost? If I should connect myself with a family, and influence the children to believe, their parents were requiring things, that were non-essential, not necessary to be attended to, would I not blaspheme the character of their parents, and cause them to do likewise?

Then those, who get into the church and contend that baptism &c. is not essential to salvation, are, I fear, in a dangerous position. Instead of members, are they not enemies to the family of God? If bread and wine is presented to them, are they proper communicants? Are they not in danger to eat and drink damnation to themselves?— — —

J. H. F.

[In a former article communicated on this very serious and very interesting subject,—see July No. page 37 of the present volume—we thought, the writer had put that sin almost too far out of reach of those living in our day and generation, who might thereby be led to conclude, that none could now-a-days commit that unpardonable sin. But our dear brother J. H. F. in the above article seems to be inclined to fall into the other extreme, and to make "blasphemy against the Holy Ghost" almost a common sin, committed every day and by every one, which might lead some to dark despair. For our part we believe the truth to be in the midst of the two extremes, and hence we should live in the daily fear not to sin, lest we might ultimately fall into this never-to-be-forgiven sin, and at the same time for charity's sake leave the judgment of those who might have committed that sin, to Him, that knows the hearts, and therefore is alone able to judge righteously and infallibly.]

WORDS OF EXHORTATION.

A few words of exhortation will I try to offer in love and simplicity to a dying world, in order to impress upon the minds of some, (especially those who know not God,) the great necessity of obeying God, our heavenly Father consistent with his most holy and divine will.

O my dear and well-beloved brethren! We find that it is not only consistent with God's word but we are also commanded to exhort each other daily. Then let us feel a willingness to exhort, & be exhorted, and at all times have an eye single unto the glory and honor of God, requesting and entreating of him to be with us in all things, and that his unerring spirit might aid and assist, guide and direct us into all truth and humility; so that while we sojourn in this land of pilgrimage here below, we may be enabled to bear up under our many infirmities, and go on rejoicing in the God of our peace, and convene together in love and simplicity, yea be

"Joined together with heart and hand,
And as pilgrims here in this lower land
Be willing to yield to each command,
Thus form a glorious and happy band,
Bound for heaven's glorious land."

And to those who have not yet espoused the religion of Christ I would simply say, seek the Lord while he may be found! Have you never seriously perused the will of God? And if you have, then why not obey the same? O my loving traveler with me to the bar of God! Are you so hard-hearted, that you cannot perceive the great necessity of obeying that merciful Father, who has done so much for you? Are you aware what God has done for you?

Do you sincerely and candidly believe, that God sent his only begotten Son into the world, in order to make an

atonement for the whole human family, so that all might come and be saved? Yea, so that whosoever believeth in him, should not perish, but have everlasting life; and that you are now commanded to forsake the world with all its sinful practices, and embrace the truth, as it is in Christ Jesus.

If you confess, that you believe all this, and yet do not obey the same, who shall believe you? You say that you believe it; but you do not obey it. There is no proof here, that you actually do believe it. But if we sincerely believe the Gospel, then it is our bounden duty, to be obedient to the same, & then we will have our works to testify of what we say we believe.

Oh my dear and loving fellow-traveler, thou that art still on the broad road, which leads to death and everlasting destruction! Let me exhort you in love. Hearken unto the kind advice of a loving friend, forsake your sinful ways, turn in with the overtures of mercy, so that we all may be found on the narrow path, which leads to life and celestial enjoyments.

It is very dangerous to follow the natural course of this world. Nature must be crucified; for as in Adam all die, even so in Christ the second Adam shall all be made alive. Yes, as many as find themselves willing to submit to the Gospel,—comply with the same &c., may come to Christ and live.

Oh! have you never taken into consideration the refreshing and inviting words of our Saviour, when he says, "Come unto me all ye, that labor and are heavy laden, and I will give you rest. Take upon you my yoke, and learn of me; for I am meek and lowly in heart,—and you shall find rest unto your souls."

O! what a kind and gracious Master we have got to deal with, who has promised unto rebellious man life everlasting upon those conditions, that if he would forsake this world, (which is but a world of woe,) and embrace his cheering invitations, and obey his most holy and divine will, he would grant unto him life and peace forever.

Oh my fellow mortal-worm of this earth! Reflect with me for a moment upon the awful condition of the ungodly, when the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them, that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Remember that God's patience cannot always last!

"Has he not often been knocking
at your heart,
Waiting salvation to impart?"

And again, remember that God is thy Creator, and is not willing, that thy soul should be lost. Therefore he so earnestly and continually pleads with thee to leave off sinning and to forsake the natural courses of this life. Yea, come out from among the world;—enlist under the peaceable banner of king Jesus.

Oh that we might all see eye to eye, and be joined and united together as one in the Lord, so that when we shall have finished our course here below, and the cold and icy arm of death shall encircle us around, that we in peace and joy might leave this troublesome world of tears and sorrow, and go home to heaven, there to be seated at the right hand of the majesty on high, where we shall praise and adore our Creator throughout the endless ages of a never-ending eternity. * * *

CORRESPONDENCE.

A letter from MARYLAND.

Dear brother and fellow-servant in the Lord :—

May the grace and peace of our Lord Jesus Christ be with you and yours, and all who desire to be faithful. Your kind letter under date of May 30. came duly to hand : and so have the minutes of this year's annual meeting, and the "Gospel-Visiter" for June.

I was made glad to learn that you reached home safely, in so short a time after leaving us.— It does seem as though we did not live so far apart, and it may be that we through a kind Providence may be permitted to meet together oftener than heretofore; and through grace, in brotherly love to speak face to face, on such matters as may claim our attention, and demand our united deliberation.

I find that it is possible for persons who are equally sincere to differ in their conscientious views upon the same subject, and hence become involved in controversy with one another.—Where this may be the case, there should be a disposition exercised to bear with one another, and in the fear of the Lord to reason with one another, by the light of the Gospel, and should they not for the time be able to come to the same conclusion, yet in the spirit of brotherly love to bear with each other, with the hope that they may be enabled to see more and more alike.—

In speaking of, or to those with whom we may differ on matters of conscience we should always try to speak in respectful terms, and we shall have nothing hard to repent of, even if we should be compelled to yield up our position, or give up our view, which we should readily do for a better one; by a course of this kind we might with profit investigate or reason with one another upon any subject which might be worthy of our consideration.

As it regards the "Gospel-Visiter," I think its course in relation to controversial subjects should be neutral; as subjects of this nature should be discussed before a lawful assembly,—hence our annual meetings answer this end more effectually than any other.— The fact that subjects of this nature having been discussed through the columns of the "Visiter" have had a tendency to increase the dissatisfaction which has existed on account of its publication.

As the responsibility rests solely upon the editor, he should like other editors be permitted to exercise the right of only publishing through its columns such articles, as may (in his opinion) accord with the generally received sentiments of the brotherhood; this itself would be a large field.— In some cases the editor must be allowed to correct the language if not the sentiment of the writer.— And in other cases where an article is exceptionable to return it to the writer, with his reasons endorsed upon it for not publishing it, or to pass it by for the present.

The "Visiter" under existing circumstances, might be made an organ for communication for our wide-spread brotherhood. Its editor might also make extracts from the writings & letters of the Martyrs, with other historical accounts, signs of the times &c., appointments, deaths, &c.

Dear brother, on a former occasion I promised to render you some assistance, but when I came to know the sentiments of some of my dear brethren, who are opposed to the publication of the Visiter, I was led to forbear, hoping the time would come in which there would be more unanimity on this subject; and it

is with a hope of bringing about this very desirable end, that I have undertaken to write this article.

If the Lord will I will in future try occasionally to throw in my mite, as one who feels it to be his duty to embrace every reasonable opportunity to promote the *peace, union* and *prosperity* of the brotherhood at large. I remain yours in the Gospel.

P.—

(The above letter we recommend to the particular attention of our worthy correspondents, as containing very useful hints with regard to the Visiter.)

LETTER FROM ILLINOIS.

Dear brother in the Lord. I beg your pardon for making you so much trouble. Since I wrote my other letter of last week I was called on to visit a person under conviction, belonging to the Newschool-Baptists, but wanting to become a member of our church. Her husband, also a member of that sect, is very strong in the mode of one immersion, and that backwards, and thinks we ought to receive her without baptizing over. He thinks, their mode can be proven as much as ours, comparing it to a burial and a water-birth. They agree with our church in every thing except the three actions in baptism. The wife is in great anxiety to become a member, although a little afraid of doing something to give her trouble of mind afterwards. So I advised her not to be hasty, but always recollecting that to-day is the time of promise only.

Now this being a place of great hold for the deceiver, I wish you to insert a request in the Visiter for some of the brethren that are more able than myself to give this matter an investigation, and give us the best ground for a three-fold immersion and the mode forward from the Gospel, also the best historic authority both in respect to trine immersion, & to single immersion, the time when the latter was adopted, and how it originated and by whom it was authorized &c. &c.

As I am aware of some of the brethren understanding the original languages, they will be the more able to answer this to a full satisfaction; therefore I think by inserting a request of this kind in the Visiter a variety of opinions, and grounds and reasons would come in, and enable the editor with the aid of infinite wisdom to give the best ground and light to all sincere inquirers after truth as it is in Christ Jesus.

May God grant grace to all seekers of the truth, and fit and prepare our spirits for an endless meeting in the kingdom of glory, in a world without end.

Your unworthy brother M. L.

P. S. If possible give us an answer as soon as September-No. of the Visiter.

(Before the above was received, we had in answer to another inquiry given a few thoughts on the subject. See August-No. page 71. We would now second the request of our dear brother in Illinois, and invite the assistance of our beloved brethren, to set this question in its fullest light.)

APPOINTMENTS.

On September 7th lovefeast in Nimishillen-church, Stark co. O.

September 15th lovefeast in Mohegan church, at Br. John Shoemaker's in Wayne co.

Sept. 18. at Br. Henry Davy's in Delaware co.

Sept. 20. in Richland co.

— 22. in Crawford co.

Sept. 24. meeting near Rome, in Seneca co. O.
— 28. in Williams co.
— 30. in Defiance co.
Oct. 3. in Williamstown;
— 5. near Rome;
— 7. in Blackswamp;
— 9. near Tiffin;
— 11. in Wyandot co. all in Ohio.

☞ October 8—9. the brethren in Clarion co. Pa. intend to celebrate a lovefeast, and desire to give a general invitation to members, and especially to laborers of surrounding churches.

☞ On the 19th of October next we expect to have also a communion-meeting in our church (Mahoning co Ohio.) at our meetinghouse, unto which a cordial invitation is tendered to all beloved members, and particularly to our fellow-laborers in the Gospel, who may feel disposed to assist us.

P. S.

We expected, to issue this No. somewhat early, that is, before the middle of September, but were disappointed on account of ill health of one of our printers.

OBITUARY.

On the seventh of July last departed this life brother FREDERIC ALTERFFER, a worthy speaker in the church in Seneca co. O. His sufferings were long and severe; for eighteen months before his end he was unable to do any thing, and five months he was altogether confined to his bed. Yet he tried to bear all patiently, and we have all reason to hope that he died in the Lord. Aged 43 years and 9 days.

QUERIES.

1. Is it right for brethren to bind out children, or to have them bound over to them (brethren)?

(This question we leave to some brother to answer.)

2. Is it allowed by the Gospel for a sister to marry her former husband's son, being her step-son?—If she cannot be a member of the church of Christ, we want the Gospel-authority.

N. . . . .

(We would willingly leave this question also to some other brother, that felt disposed to answer it. But for fear of the delay in answering the same might be dangerous, and in hope, that the fearful evils growing out of such a connexion may yet be prevented; we hasten to answer it. We shall do so in the fear of the Lord, out of love, and without assuming any authority of our own, but in humble submission to the infallible word of God, which we profess to be the only rule of our faith and practice, not only in religious matters, but also in all the actions of our lives without exception.

We could scarcely believe such a question to be meant in earnest;—that is, we could scarcely believe, that there could be a person in these our days of Gospel- light and of Gospel-privileges, where every man and every woman has free access to the Word of God, and can read it, or hear it read, and is willing to obey the same, could yet entertain the least doubt about this matter. Yes, we could scarcely think it possible, that any person, born and bred in a Christian land, as ours is boastingly called, could ever contemplate, much less accomplish such a horrid design, if we were not aware of the existence and fearful increase of licentious principles and practices in our present age, and of the actual occurrence of such cases, as the above query involves.

But, mind you, these cases did not occur among the Brethren. To our knowledge, there had never such a case

occurred in our brotherhood. This we do not say boastingly. We do not believe, that in our ownselves we are better than other people. It is the GRACE OF GOD, which is teaching us to deny ungodliness, and worldly lusts, and to live soberly, righteously and godly in this present world, which has thus far prevented such a calamity from us. Yet, the fact of such a question being presented, perhaps by one of our youngest members, as we in charity suppose, seems to imply the possibility of such a case now. We shudder and tremble at the bare thought, and feel deeply humiliated by being asked such a question.

Yet it is better so still, than if no question was asked, and the thing was actually done. And lest some of our cotemporaries would take hold of this question, and try to cast a slur upon our Western brethren, we will merely state, that some thirty years ago we became personally acquainted with a man in good standing in society, a member of one of those churches, who have their well-educated ministers, their seminaries, their synods &c. &c. That man had actually married his step-daughter, and was still living with her, without being censured or brought under any church-discipline. This happened in one of the old states, and we could give names &c. but we forbear.

Now if such things have taken place, and are still taking place in the so-called christian world around us, in churches, which profess the Gospel too, with members, who have been and still continue to be in high standing in their church; we repeat if drunkenness, swearing, sabbath-breaking, fornication and adultery can be committed by members of other churches, without the church taking any cognizance of such crimes, or without dealing with those committing them according to the Gospel;—is it a wonder, we ask, when under such influences the moral perception even of sincere souls, yea of brethren is blunted, so that they cannot clearly discern, what is right or wrong?—This, then, may be one reason, why the above question was proposed.

Another reason for proposing this question, may be this: Suppose the brother might have readily answered the question by referring to the law of God, given by Moses, see Lev. xviii. where we read, *"I am the Lord your God. After the doings of the land of Egypt wherein ye dwelt shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances;*—and where afterwards is distinctly pointed out, what wicked doings were meant. But he must not refer to God's law of old. Why not? Is it not the word of God too? Has not the Saviour constantly referred to it? And may we not follow his example? If the ceremonial law is no longer binding upon Christians, is therefore the moral law also done away? Can we for a moment suppose, that those things forbidden in the old dispensation, such as murder, adultery, fornication &c. are now allowed under the new dispensation of the Gospel? No, no; God forbid. Brethren let us never despise, disregard or lay aside the Old Testament, for it is the first part of God's revelation to man, and he that denies the divine authority of that part, will soon deny the authority of the second part, the Gospel, also.

But time and space forbid us saying more on the causes of such questions, & require us to come at last to the point. What is the question? It is this, *"Is it allowed by the Gospel for a sister to marry her former husband's son, being her step-son?*—And again, *"If she can-*

not be a member of the church of Christ, where is the Gospel - Authority?"

Now, if there was nothing like this ever mentioned in the Gospel, from the general tenor, and from a thousand passages in the New-Testament, we would have to answer the above queries with a decided No, No! But here we must correct, what we have said above, that there had never such a case occurred in our Brotherhood. In as much as we claim a brotherhood with all those, who from the beginning of the Gospel *followed* the Saviour, we must say in truth, that there is on record one such case, which occurred in a newly-planted church nearly eighteen hundred years ago. The case was precisely similar to the present one, with this difference only, that then the man was a brother, and now the woman is a sister. See. 1. Cor. v.

We ask, How did the apostle, inspired with the Holy Spirit, consider such a connection?—The answer is and must be, As *"fornication, and such fornication, as is not so much as named among the Gentiles."* The question then would be, Is it allowed by the Gospel for a sister, (or a brother,) to live in fornication?—Would we not be ashamed to ask such a question? But there may be objected, that we do not know, whether the father was not alive still, while the son had his father's wife?—We answer, Yes, we know; for if the father had been alive the crime would have been called by the apostle adultery, and not fornication.

Is it necessary to say one word more on the subject?—After reading that chapter, is it needful to present more Gospel-authority, to show that such persons cannot be members of the church of Christ?—We think not, and therefore we would merely exhort all our beloved members, to read more carefully the New-Testament, to drink more freely its living waters, to listen more attentively to the "still small voice" of the Holy Spirit in our hearts, to live more prayerfully and watchfully, and to deny ourselves and all worldly, carnal lusts more earnestly, and then we will be able to answer such questions all to ourselves as truly, as any other man can do for us.

POETRY.

Composed for the Visiter.

To N. E.

Or a Sister in Adversity.

Seeing it is our duty to "remember such as being ourselves in the body."

Alas, thou sad and faded one,
How early are thy pleasures gone!
As lies at noon upon the ground,
With all its fragrance scatter'd round,
The lovely flow'r that bloom'd at morn,
By dseadful tempest fiercely torn.

But Oh! thou gentle drooping heart,
Writhing beneath the secret smart;
Dost thou not know the sweets of pray'r?
Sure thou canst pour thy sorrows there,
Where that blest altar stands for thee,
Its golden wings thy shelter be.

Thou mild, but sorrow-stricken child,
When thy sore cares would make thee wild,
Think not for thee, there's none to love,
Or none who would thy sorrows move,
(Save helpless ones;) Ah, yes there be
Who weep and pray at thought of thee.

But more than this, thy truest friend
Doth now "behind the lattice bend,"
And oft unseen he looks on thee,
Reading thy heart's whole misery,
He tries thee now, but all to prove
To thy poor broken heart his love.

Oh trust in him O ne'er distrust,
For he is ever good and just.
Let others fail, he will provide,—
Then hide, thou in his bosom hide:
O let thy doves all nestle there
Thy helpless lov'd ones are his care.

How beauteous is his princely mien
Thy stately Lord, who stept between—
Thee, and the sword which never says
"It is enough,'—nor sheathes nor stays.
He goes forth conquering and shall go
A Conqueror, with victorious bow—
While aught remains to be subdued
By virtue of—*Atoning Blood.*

S.

THE MONTHLY GOSPEL-VISITER.

VOL. III. NOVEMBER 1853. NO. 6.

For the Gospel-Visiter.

'REMEMBER THE SABBATH-DAY, AND KEEP IT HOLY.' Exod. xx. 8.

My heart has often been grieved, to see this plain command of God so often violated. How many there are who profess to be the Children of the Most High, who violate his command with impunity. Now, my dear readers, this is not the course that we should pursue, because we have six days to attend to our temporal affairs. But even then, we must *not* lose sight of God, but pray continually for wisdom to direct us aright.

But we should keep apart one day to pray to our God with our thoughts entirely drawn away from the things of the world, and upon that day it is our duty to assemble ourselves at the house of God, and there to cast our wants at his feet, and ask him in faith to draw near, and bless our souls with his divine presence. And it is our duty upon that day to read the Book Divine, and compare the actions of the past week with the word of God.

And then, when we see the evil, we have committed, retire and plead with God to forgive us and grant us strength to do so no more. By so doing we will lay up treasure in heaven. This reminds me of a pious minister, as he was in conversation with a very worldly minded man. The minister asked him, how he spent his sabbaths? He answered him thus: When sunday comes, I cast up my accounts. The minister replied, Poor man, when the day of judgment comes, you will find a long account cast up against you. Now, my dear readers, observe the sabbath and keep it holy: dispatch thy temporal affairs in the six days, and prepare thy soul on the sabbath, to rest in the bosom of Jesus,

"Where congregations ne'er break up,
And sabbaths never end."

And upon that day that is set apart for the worship of God, resolve to live nearer to God the next six days. To come and make this resolve every sabbath, and by those means will we grow stronger and stronger in our faith, and we will achieve a glorious victory over the powers of darkness, and become the children of light, and be permitted to join that glorious company, that have come up out of great tribulation and have washed their robes white in the blood of the Lamb.

Cephas.

Communicated for the Visiter.

Communication 4.

EXPLANATION OF JOHN xvi. 8.

Having seen a request made by some dear brother of Pennsylvania, desiring an explanation on the passage recorded by the Evangelist John xvi. 8. which, he says, he has never heard fully explained to his satisfaction; now beloved brother, I will try by the help of God, in my great weakness, to give you my views upon that passage. Perhaps they may be satisfactory, and perhaps they may not be.

Thus reads the text: *"Nevertheless, I tell you the truth. It is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and you see me no more; of judgment, because the prince of this world is judged."*

In the first place we are informed, that the prophesy came not in old time by the will of man: "but holy men of God spake as they were moved by the Holy Ghost." But that gift was not universally given to all men: but was confined to a small number comparatively speaking; and the Lord God Almighty always draws a line of distinction between the sons of God and the children of men: Gen. vi. "If the world hate you, ye know that it hated me, before it hated you." "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." John xv. 18. 19.

Then if the above two testimonies are true, the world is wicked and deserves reproof. 'He will reprove the world of sin,' in the first place, because 'I looked down from heaven upon the children of men, to see whether there was any that done good. No, not one. They have all gone out of the way. There is none good; no, not one." Now, my beloved brethren, the Lord is speaking of the children of men. Ps. xiv. Acts iii. What did they do with their own prophets? Hence says the blessed Saviour, "Ye are the children of your fathers, that killed the prophets. Fill ye up the measure of your fathers. Ye generation of vipers, how can you escape the damnation of hell. Wherefore behold I send unto you prophets, and wise men, and scribes, and some of them ye shall kill, and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias. Verily I say unto you, all these things shall come upon this generation."

Now my beloved brethren, this was to be a great reproof for the sin of the world in rejecting the prophets, which foretold the coming of Jesus Christ. Matt. xxiii. 32. And Peter on the day of Pentecost convinced them of sin, and reproved their sin, in charging home upon them the great sin they had committed in crucifying the innocent Lamb of God;—by telling them, "Him being delivered by the determined counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Acts ii. 6—23.

Now Peter tells in the 33 verse of this same chapter: 'Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do?

The text says, *of sin, because they believed not on me.* Now beloved br. the manifestation of the Holy Ghost reproved them, on the day of Pentecost of their sin and unbelief, and they were fully convinced, that Jesus was the Son God and repented and that day there were 3000 souls added unto the church."

Oh what a reproof of sin, and turning to God! Glory to God in the highest, and peace on earth, and good will toward man.

Of righteousness, because I go to my Father, and ye see me no more. Of my innocence and holiness, the miracles which the Lord Jesus performed, and the many benevolent acts, which he did, demonstrated his righteousness. When he was reviled, he threatened not; but always returned good for evil. Christ was charged by the Jews with being an impostor, a devil, a wicked person, a seducer and destroyer of the law. He vindicated himself from these charges by referring his miracles to the Holy Ghost, who by his influences on the minds of the people, and his eloquence we say, for he spake as man never spake, yea the power of the truth in the ministry of the apostles, convinced the Jews and the Gentiles, that the sentence of the Jewish rulers was unjust and dreadfully wicked. And the very person, whom they had crucified, was both Lord and Christ.

It was a matter of the utmost consequence to the Christian cause, to have the innocence and holiness of its founder demonstrated, and this has been made manifest. The universe which has heard of him, believe in his righteousness and innocence.

Thus he has reproved the world of righteousness, he made them ashamed of their wickedness by his good example, he showed them what a good man was. Oh could I patternise his footsteps precisely, and reprove the world of righteousness!—

Beloved brethren, the Holy Ghost does all this work in our hearts, and if we walk uprightly, do justice, and love mercy, how it will reprove the world! Then the children of this world will say, See, how these Christians love one another! Thus they will be reproved of righteousness.

Of judgment, because the prince of this world is judged. Of the false judgment of the Jews, in condemning the Lord Jesus Christ. The prince of this world, I understand, to be the devil, who was cast out of heaven. For Jesus says, I saw Satan fall from heaven like lightning. Luke x. 18. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, which means the same thing, though he is represented under different names, the conjunction 'and' presents as but one devil, yet under these different names.

Hence says Jesus, the prince of this world is judged. He has already got his sentence. Rev. xx. Now dear brethren, the devil is the prince of the power of the air, that now worketh in the children of disobedience, and he influences all the hatred, all the malice, that was heaped upon the Lord Jesus Christ by the wicked Jews. Jesus told the Jews, Ye are the children of your father the devil, and his works ye do; and he was a liar from the beginning and abode not in the truth.

I have tried in a brief manner to give my views upon the subject. I have tried to show that on the day of Pentecost the Holy Ghost reproved the world by a visible manifestation and in the likeness of cloven tongues alighting on the disciples' heads; and by this they were reproved of sin, of righteousness by the holy example that was set by the apostles, who were influenced by the holy Ghost. Of judgment, because the prince of this world is judged.

I will add one more testimony in favour of the judgment against the prince of this world. You remember, dear brethren, that when Pilate was wanting to release Jesus, he said, I am innocent of the blood of this just person. The Jews said, His blood be upon us and our children. Was it not fulfilled at the destruction of Jerusalem to the letter, when seven hundred thousand perished? This was a dreadful reproof upon them. Upon that occasion thus the Holy Ghost testified for the truth of the judgment of Almighty God upon them, that would not give heed to its reproofs.

The Holy Ghost first reproves the sinner of sin by the preaching of the Gospel. The Holy Ghost is sent down from heaven, 1 Pet. i. 12. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them, that have preached the Gospel unto you, with the holy Ghost sent down from heaven; which things the angels desired to look into."

But the sinner still refuses to be reproved. Now if he is damned, because of his own neglect, he will see the righteousness of God's judgment in condemning him. Hence he is reproved of righteousness, and of judgment, he will have to say, my damnation is just. I knew my Master's will, but I did it not. Take him devils, bind him hand and feet, and cast him into hell, where their worm dieth not, and their fire shall never be quenched. Oh Lord God Almighty! have mercy on poor careless sinners. Stop them before they farther go, lest iniquity will be their ruin.

Dear young man! dear young woman! Come to Jesus! Though your sins are like a mountain, come. You know his courts. Come then, and enter in! What keeps you back? Jesus bids you come. The Spirit and the Bride say, come! And he that heareth, saith come! The church on earth saith, come! Your poor unworthy servant the writer of the above says, come! These lines will fall into the hands of many, whom I will never see in this world. But I hope to meet all my brethren and sisters in heaven, where there will be no more parting, but where we shall sing the song of Redeeming love, while the countless ages of eternity are rolling around.

H. K. of M.

For the Visiter.

BROTHERLY LOVE.

"We know that we have passed from death unto life, because we love the brethren!" 1 John iii. 14.

"If a man say, I love God, and hateth his brother, he is a liar:" 1 John iv. 20.

From these portions of Scripture, as well as many others of the same import, we must all see clearly that we cannot be true disciples of Christ if we do not love the 'Brethren.'

Dear brethren, is there not too much coldness amongst us? Is there not too little, *oh entirely too little* genuine love? If so, we certainly are in a very dangerous condition. Why have we not a little more charity? Why not a little more union and love? How is it that we so often hear whisperings, and one speaking evil of another? Is this the evidence of having passed from death unto life? Or is this "Brotherly love? Oh lamentable state of things!

This ought not so to be; if it so happens that we have fault to find with a brother, or if a brother or sister has done something wrong, why not proceed according to the directions given in the Gospel of Christ? Why is it that we will tell others, even those who are not members, that such & such a brother or

brethren have done certain things that are wrong, when perhaps he that is circulating the report is doing as much real harm (if not more) than the harm or fault is, of that brother, (which he is publishing.)

It would occupy entirely too much space, and take too much time, to describe the varied cases of this kind, and I truly believe, it would be altogether impossible to review the evils which arise from this cause alone. Who can conceive the evil and mischief, that is done by that unruly member, the tongue, and the evil it will do, until it is bridled? Suffice it to say that we should "*speak evil of no man*," and if we are not permitted by the word of truth to speak evil of those who are not members of the church, how much less should we speak evil of our brethren? If we "*love the brethren*" will we speak evil of them behind their backs? Or will we give a short, absurd, and unreasonable answer even face to face? If we have brotherly kindness, if we have charity, I think certainly we will not.

If a man say, I love God, and hateth his brother, he is a liar. Oh, how weighty, how important is this subject, how needful that we should examine ourselves well!

But again, the word of truth directs us to be impartial. God is no respecter of persons, and we are to esteem others better than ourselves. 'Let those judge who are least esteemed in the church," saith the apostle. Is it thus with us; or do we respect the wealthy more than the poor? When there is an important trust to fill, do we see the rich and the poor on an equality? These things demand our serious consideration. If we love him, we will keep his commandments.

The best of us perhaps have not too much love. I verily believe there is by far *too little* thereof in general.

We must love God supremely. And Zion his anointed, we must also love, not only our neighbor but even our enemies. He that loveth not knoweth not God.

Let us then go on unto perfection, & run with patience the race that is set before us, for in due time we shall reap if we faint not. Now is the time, and the accepted time, yea, the coming of the Bridegroom draweth nigh, may we have oil in our vessels, and our lamps burning, that we may be ready to meet him at his coming, and go in with him to the *marriage*.

"Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in, through the gates into the city."

Hail, all hail! my dear companions,
Travelers to that land of peace;
Love divine cements our union,
Fits us for our bless'd release:
Happy signal,
Death our union shall increase.

D.

ANOTHER EXPLANATION OF JOHN xvi. 7.—11.

Communicated for the G. V.

I saw a request in the Gospel-Visiter to give an explanation on John xvi. 7.—11. which I feel inclined to try, by the help of God, in a simple manner. However, not intending to prevent any of my dear brethren, who are more able and much better qualified than I am, from giving their views on the subject. I do not know whether I can explain it so fully and authentically, as my dear brother would wish to have it. Feeling my incapacity, I must implore Almighty

God for assistance and also ask for pardon for undertaking such an arduous task.

The substance of the text is, that Jesus Christ promised to send the comforter, the Holy Spirit which proceedeth from the Father. And when he is come, he will reprove, or as it may be rendered, convince the world of sin, of righteousness, and of judgment.

In the first place it becometh us to consider the reason, why the Holy Spirit was to be sent by his Son. Inasmuch as all power was vested in the word of God, through which the world and all things were made, and by which all things subsist, that even man, that beautiful creature, was brought into existence by that all powerful word in the image and likeness of the same. Consequently, he was of a divine nature, and in possession of the Spirit of God.

But alas! alas! this was of short duration. The enemy of souls, or in plain words, the devil, who from the very existence of man, envied his happy state; caused man to disbelieve and to violate that all powerful word of God, and to receive *his* word; by that he gained such powerful influence upon the heart of man, that the Spirit of God departed, the divine nature left him: and he became carnal.

Now the Spirit of God in its full extent could not be realized; the justice of God stood against him under the emblem of the Cherubim, who guarded the tree of life, that he could not enter into the full enjoyment of his Creator, and live forever, to which intent he was created, until the demands of justice were fully satisfied. Consequently the Holy Spirit of God was hid in the Deity, together with the plan of salvation, which was to be revealed by the word or in the word until the fulness of the time, when the word of God was made manifest in the flesh, and his glory was seen as the only begotten Son of the Father, full of grace and truth.

I hope I am not understood, that I believe that the Spirit of God was in the mean time inactive, when I say it was hid in its fulness; No, not at all; I am aware that the good Spirit strove in men already before the flood, and has done so through all ages; for we read of Holy men who spake moved by the Holy Ghost.

But notwithstanding, all the offerings, all the ceremonies under the Mosaic dispensation, which the Spirit urged them to, could not take away sin or make us free from that guilt incurred through disobedience. No, nothing short of the blood of the immaculate Lamb of God, who through the eternal Spirit offered himself to God, could procure eternal redemption for the human family.

I have said that the fulness of the word, and of the Spirit were concealed in the Godhead, yet from time to time they showed themselves imperfectly, shadowing forth by types and figures their true fulness and perfection.

In the fulness of time, the word was made flesh, and in what manner? O how wonderful are the ways of Jehovah! Hear the angel Gabriel declare, to a pure and undefiled Virgin, in order to make known her conception. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing born of thee shall be called the Son of God." This makes it conclusive that he was conceived in the Virgin Mary of the Holy Ghost.

Now the word was made flesh, (conceived of the Holy Ghost,) and dwelt among us and we beheld his glory, the glory as of the only begotten Son of the

Father full of grace and truth." "And of his fulness have all we received, and grace for grace." Here you have the testimony of John the beloved disciple of the Lord, and of Luke to establish that the Spirit united with the Word were manifested in the flesh in their complete fulness, robed with Majesty and full power to divest Satan, the prince of this world, of his power, and cast him out, as the Saviour hath declared, "I beheld Satan as lightning fall from heaven."

But before he entered upon his ministerial office, namely, at his baptism the Holy Ghost in a bodily shape lit upon him. No wonder, that John the Baptist, who saw the Spirit of God descending in the form of a dove, doeth declare in his testimony. "For he whom God hath sent speaketh the words of God. For God giveth not the Spirit by measure unto him." He could now say, "All things are delivered unto me of my Father, &c.—

He now commences the work which the Father gave him to do; namely, to exemplify the way of salvation, by becoming himself the way, and to reveal the plan of salvation. And after he had revealed his heavenly Father's will, "he became obedient even unto the death of the Cross and thereby obtained a name which is above every name;" "that there is now salvation in none other, but in the name of Jesus Christ."

"By his death he destroyed him, who had the power of death, that is the devil." Thereby obtaining the victory over death, hell and the grave. And "in him dwelleth now all the fulness of the Godhead bodily." For it pleased the Father that in him should all fulness dwell." He, having now loosed the pains of death, triumphantly arose the third day from the dead, invested with full power in heaven and in earth.

He now says, "All power is given unto me in heaven and in earth." As all the fulness of the Godhead dwelleth in him, he was now fully authorized to send the Spirit in his Father's name. Behold the Godhead conjointly engaged in this wonderful plan of redemption. "God was in Christ reconciling the world unto himself." "God is a Spirit —In God is filled up the wondrous whole."

And now we will sum up the whole matter in a few words. Inasmuch as man, the first Adam by his Creation was invested with God's Spirit but has lost it through his disobedience, in like manner Jesus Christ the second Adam through his complete obedience in offering himself up a ransom for the sin of the whole world has regained that Spirit with full power to send him into all the earth as we shall further see.

And for what reasons did he send him into the world? The answer is in our text, namely for a threefold reason.

In the first place he is to *reprove* or convince *the world of sin.* Jesus Christ who is now at the right hand of his heavenly Father, and entered upon his mediatorial office, with the seven spirits before his throne, and at his command, as we see, Rev. iii. 1. "These things says he that hath the seven spirits of God."—John was favored with a revelation of the diffusion of that Spirit, under the emblem of a "Lamb as it had been slain, having seven horns, and seven eyes," see Rev. v. 6 "which are the seven Spirits of God, sent forth into all the earth."

The seven horns and seven eyes may represent his almighty power, perfect knowledge, and eternal wisdom. Some people have understood these, to be created spirits. But as the number seven often denotes in scripture, completeness or perfection, I am fully persuaded that

it means the Holy Spirit called seven on account of his diversified and perfect divine operation upon the children of men, whilst reproving the world, (the unbelieving part of the human family,) of sin, of righteousness, and of judgment.

And why does he reprove the world of sin? The question is answered by Jesus himself in the next verse, because they believe not on me. The Saviour says. "No man can come to me, except the Father which sent me, draw him." That is, by the Spirit of grace he operates upon the heart of a sinner to convict, or convince him of his sins; and to bring him to a true repentance towards God as this is the first required before we obtain a living faith in Jesus Christ. See Acts xx. 21.

He then further explains the matter by quoting from the prophets, "And they shall be all taught of God." I will put my laws into their minds, and write them in their hearts. And again, I will pour out of my Spirit upon all flesh." There is an innate principle in man, which he receives from God, called conscience which is that part of mind that compares the qualities and actions of himself with the law of God and is capable of discerning between good and evil, which makes him a rational being.

Upon this faculty, after polluted with sinful and evil practices, the Spirit of God operates. It is true, and lamentable too, that it often has little or no effect. In such a case the young sinner becomes hardened in his crimes, under such circumstances, very often, the poor sinner goes and associates himself with bad companies and joins with them in their follies, by indulging in vices of the very worst kind; in order to stiffle or drown the influence of that good Spirit. This is what the apostle calls, "doing despite to the Spirit of God." But alas! alas! for the poor sinner.

So long that he is not given over to a hardness of heart and a reprobacy of mind, this small voice of love and mercy returns again; (God be praised for it.) The sinner after parting from his evil company, retires to a solitary place, perhaps to his secret chamber with a sting in his breast, yea with remorse of conscience he calls to memory his carnal indulgences, and reflects upon his past conduct.

Behold the Spirit of God now sharply reproving him, speaking to his very heart; trying to show him his awful condition in lively colors, in order to bring forth a reformation. He now presents to the sinner's mind, that he is on the broad road to destruction, and that hell and damnation are his portion. He gives him to meditate on death, and on eternal judgment.—

And now I appeal to my dear readers, who may perhaps be found in this awful condition, for a speedy reformation. O yield to the powerful operations of the good Spirit of God! Perhaps this is the last opportunity.—

The apostle calls this, The grace of God which bringeth salvation and hath appeared unto all men. And why? Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. "Every man therefore that hath heard, and hath learned of the Father cometh unto me."

If the sinner suffers himself to be taught and hath learned by the teachings of the good Spirit which proceedeth from the Father, that all his righteousness is as a filthy rag, he will fly to Jesus, the friend of sinners, and will readily comply with the directions given for his eternal deliverance. "All that the Father giveth me shall come to me; and

him that cometh to me I will in no wise cast out.

The operations of the Spirit upon the souls are various, but never disagree with the word of God; and therefore, they are always calculated to bring them to believe on Christ. We have a remarkable instance at the day of Pentecost; when that beautiful prediction by Zechariah xii. 10. was verified. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of grace and supplication and they shall look on him, whom they have pierced, &c."

Now when Peter preached through the powerful influence of the Holy Spirit, to the very characters that crucified the Saviour; the Spirit of grace commences to operate so powerfully upon their guilty consciences, he puts their crimes so plainly before their eyes, that they were pricked to their very hearts. The Spirit convinced them, that it was actually Jesus the true Messiah, of whom they had expected deliverance, which they had crucified.

They were now in a great dilemma, horror seized their minds, faith took possession of their hearts; and they could no longer refrain. They burst out openly, and said to Peter and to the rest of the apostles, "Men and brethren what shall we do?" to be saved, is undoubtedly the meaning. And O how readily did they comply with the word of God told by Peter.

Here in this instance, the Spirit under the preaching of the word, reproved the unbelieving, and brought them to a faith in Christ. And these instances are by far the most numerous. But mark, word and Spirit always coincides.

The Spirit shall also *reprove the world* of RIGHTEOUSNESS, and why? Because I go to my Father and ye shall see me no more. Christ by his perfect active and passive obedience has obtained that righteousness approved by his heavenly Father, and has revealed the same in the Gospel even the righteousness of God which is by faith in him. And inasmuch as he returned to the right hand of his heavenly Father; we need not look for any other revelation from him, whereby righteousness is attainable.

For this reason the Spirit reproves or convinces the world to believe the Gospel, receive it as a complete and perfect model of righteousness, by a practical and living faith, evidenced by an obedient compliance unto all the commandments contained therein. Not to be ashamed of the Gospel of Christ, since it is the power of God to all them that believe; for therein is revealed the righteousness of God from faith to faith, or as the german says, the righteousness acceptable with God.

And lastly, the Spirit *reproves the world of* JUDGMENT, because the prince of this world is judged.

Jesus Christ the Son of God in offering himself up a sacrifice for the sins of the whole world, triumphed over death, destroyed him who had the power of death, and delivered them who through fear of death were all their lifetime subject to bondage." The justice of God has no claim, the demands are fully satisfied, the way to the tree of life is opened, and a free access thereto, the prince of this world is vanquished, pardon and remission of sins can be obtained, free salvation is offered through the merits of Jesus Christ, so that the world has now no excuse whatever.

Therefore the Spirit reproves or convinces the world to accept the offers of mercy, and judge themselves by the Gospel that they should not be judged

at the awful day of judgment and fall under condemnation, "for he that judgeth himself shall not be judged." And now to sum up the whole matter by giving the reasons, why God's Spirit is so actively engaged in this great work of mercy. "Because God hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he has raised him from the dead." "For it is the will of God that all men should be saved, and come to the knowledge of the truth." To do this text full justice, would require too much to crowd upon the columns of the Visiter, I have already trespassed and beg pardon.

ARISTOBULUS.

Selected for the VISITER.

OBJECTIONS OF THE YOUNG ANSWERED.

Dear brother.

By reviewing the columns of the Gospel Visiter I find that there has frequently been selections made for the young, and therefore I have thought of making some, which might probably make some impression on the minds of those that read them, and also edifying to myself. The selections which I have made are some objections that are frequently made by the young in regard to embrace religion in their youth, and those objections answered.

Objection 1. I am but young: I have time enough yet: I do not mean to put religion off for ever; but why should I begin with it so soon?

Answer. Young as you are, you are not too young to die; nor if you die in sin, are you too young to be lost forever. Young as you are, were you to die with only one of your youthful sins upon you, that one would sink you to destruction. Young as you are, you are not too young to be called to meet your God, to stand at his judgment bar and to be fixed in heaven or hell forever. Why should you promise yourself, that you shall see old age, when so few comparatively reach it! He that in his youth reckons it too early to repent and serve the Lord, in his old age may find it too late to be saved. Few repent in age: Who are the irreligious crowds that throng our towns and country but those who neglect God while young.

Objection 2. I see many older than myself following the world: why should not I do so too?

Answer. Because if they choose destruction, you should not choose it with them. If they abuse the mercies of God, and heap up wrath against the day of wrath, you should not do the same.

If you saw some aged neighbors taking the way that would lead them to prison and the gallows, you would not say, they ought to know better than I, why should I not follow them? And if you see hoary headed sinners, that have served the devil all their days, serving him still; why then would you make their desperate madness a reason for giving your youthful days in serving Satan? God will not inquire of you, what they did, but what you did? If your friends, if your relatives are all the servants of sin, oh be ambitious to be the first in your family that shall find the way to heaven.

Objection 3. Perhaps, my young friend, such is your humble lot in life, that you have to object: I am poor, & possess but little knowledge; I work hard all the week, and if I do not make sunday a day of recreation, I can never take my pleasure. I see too my superiors in riches and knowledge giving themselves little concern about religion; then why should I mind it?

Ans. You should regard religion as your chief concern, because you are not to follow the example of the great and the noble, but that of the blessed Saviour, who was in this world a man of

poverty and sorrows. You are told in his word, that not many wise men after the flesh, not many noble are called; and that it is the poor who have the Gospel preached to them. They often hear it gladly, when the rich and great scorn and neglect it; and though you may have no day for recreation except the sabbath, yet what will be the end of the pleasure which is gained by profaning that holy day? It will be everlasting bitterness and despair. Is not your soul worth more than your body? Are not endless ages more than a few short sorrowful years? If you knew the pleasures of religion, you would think a day in God's house is better than a thousand days of mirth elsewhere.

And though you may be poor in this world, you would find the worth of religion and to be in communion and fellowship with God; which you never found in all your sinful pleasures, & which those of the great and noble, who know not God, never obtained from all their riches and honors.

Objection 4. Religion, it is true, is important; but this is not to me a suitable season for following it. When I have a convenient time, I intend to inquire for the ways of God.

Ans. And what time will be more convenient than the present! Will it be so, when the cares and burdens of the world are pressing upon you? Will it be so, when the pains of disease and the languors of sickness are overpowering all your faculties? Or when the infirmities of age are pressing hard upon you? Ah! no; least of all will it be so, when you come to die. Often have the sick and the dying declared, that if they had not sought the Lord before, they could not have sought him then.

But perhaps you think that as life advances, your appetite for sensual pleasures will grow less, and that you shall embrace religion with less difficulty then, than now. Alas! you are dreadfully deceived. It is impossible to extinguish sensual desires by following sensual delights. If it be hard for a captive to break a single chain, will it be easy for him to escape, when loaded with more than double fetters? So conversion is made more difficult by delay. Think then of no more convenient time. None can be more so. All will be less so, than the present. Remember, Felix said, Go thy way for this time; when I have a convenient season I will call for thee. But that convenient season never came, and Felix was undone. God tells you of no season more convenient than the present. Now, 'says his word, is the accepted time, behold, now is the day of salvation.

(To be continued.)

T. M.

POETRY.

Selected for the Visiter.

THE CHURCH.

Like a ship see the church, through the ocean she rolls,
She's freighted with grace, and well mounted with souls;
Midst whirlwinds and tempests, she sails through the world,
While storms of temptation, against her are hurl'd.

2.

She's bound from the world, through the tempest she flies;
She mounts o'er the billows, she's bound for the skies:
While Christ stands at helm, there's no danger to fear,
Her captain and pilot knows which way to steer.

3.

She stops not to anchor, in harbors below;
But o'er life's rough billows, her true course doth go:
The highlands of heaven, she still keeps in view,

Intends there to anchor, and there land her crew.

4.

While hell and her legions around her do roar,
Like waves of the ocean, she breaks on the shore;
She steers her course onward, nor heeds the alarm,
With Christ in her vessel, she smiles at the storm.

5.

The ebbed tide of nature, which feed the dead sea,
And the gulf of confusion together agree,
To hinder her progress, her march to oppose,
She spreads forth her canvass, and outsails her foes.

6.

She's hated by worldlians, despised by fools,
Who sailed the black sea till they shipwrecked their souls;
She kindly invites them, their course to bewail,
Yet tarries not for them, she spreads the more sail.

7.

She's rapidly sailing, with strong gales of love,
And soon will strike soundings, on the fair courts above;
Mark the highlands of heaven and enter the road.
And anchor forever, in the kingdom of God.

G. C. C.

Communicated from Oregon.

"HINDER ME NOT."

C. M.

When Abram's servant to procure
A wife for Isaac went,
He met Rebecca—told his wish,
Her parents gave consent.

2.

Yet for ten days they urged the man,
His journey to delay;
"Hinder me not, he quick replied,
Since God hath crown'd my way."

3.

'Twas thus I cri'd when Christ the Lord
My soul to him did wed;
Hinder me not, nor friends nor foes,
Since God my way hath sped.

4.

Stay, says the world, and taste awhile
My ev'ry pleasant sweet;
Hinder me not, my soul replies,
Because the way is great.

5.

Stay, Satan my old master cries,
Or force shall thee detain;
Hinder me not; I will be gone,
My God has broke my chain.

6.

In all my Lord's appointed ways,
My journey I'll pursue;
Hinder me not, ye much loved saints,
For I must go with you.

7.

Through floods and flames if Jesus lead,
I'll follow where he goes:
Hinder me not, shall be my cry,
Though earth and hell oppose.

8.

Through duty and through trials too,
I'll go at his command,
Hinder me not, for I am bound,
To my Immanuel's land.

9.

And when my Saviour calls me home,
Still this my cry shall be,
Hinder me not, come welcome death,
I'll gladly go with thee.

J. W. W.

For the Visiter.

Mystery, Babylon the great, *the mother of harlots and abominations of the world.*

Concluded from page 108.

Only behold her, this mother of deception, for she yet liveth. View her cathedrals, her churches, her priests in their long garments, her pulpits and general magnificence.

But do the daughters stop here? We answer, No. But like their mother also profess by their conduct to forgive sin. Their mother's priests profess to be intercessors with God for all those, who come forward and confess their sins, and pay a sum equivalent for their pardon, which in the days of the reformation, and ever since, hath been looked upon as odious, like many others of the lying wonders of the church of Rome, the great mother of deception.—So in like manner do the daughter's priests call on sinners to come forward and they will pray for them, that God will pardon their sins. Oh what deception!

These are some of the contents of the golden cup as well as their doctrine on many commandments of our Lord Jesus Christ, which are held forth by these priests in their discourses as non-essential and of no effect in the salvation of the soul. Thus making the commandments of God of none effect through their traditions.

Dear reader, if you desire pardon, we tell you as one, who loves your immortal soul, that you must comply with the conditions of pardon before you can realize the same. You may pray long and loud in your closet, and in the thickets; you may go to the converting bench, and receive the prayers of every priest in Babylon; you may cry, and mourn as loud as the prophets of Baal in the days of Elijah, and it will avail you nothing.

You must repent, and be baptized in full assurance of faith in the promises of God, and that according to the Gospel, before you can have any reliable evidence of your pardon and acceptance with God.

It is true, you may have a feeling within you, that you may think, you are filled with the love of God up to the very brim, and have treasures in heaven upon heaps, and feel so much rejoiced, that you are sometimes compelled to give vent to those feelings in the public assemblies by shouts of Hallelujah, thinking, that if you would hold your peace, the rocks would cry out.

But what cause produces this wonderful effect? We simply tell you, it is the operation of that wine or doctrine, which has been poured out of that golden cup of which you have taken so many sips and drinks, until this wonderful effect has been produced. Oh what a delightful cup, painted off with all the excellency of speech and wisdom of man; and how sweet its contents to the carnal nature in man!

The doctrine of the non-essentiality of Baptism, the laying aside of the Lord's supper, feetwashing and the holy kiss, goeth down so sweet, that hundreds and thousands become drunken upon the same, and awful is their condition. They once were sober and reasonable; no opposers of the commandments of Christ: but now drunk.—And what is the effect of drunkenness? Is it not error in judgment, and courage in maintaining it to their own folly and destruction. Dear reader, you will know, what effect a keg of baldface *whiskey* would have, if drunken by a set of topers around a cornpile on a hill?

Now permit us to contrast with them an assembly upon another hill, holding

a protracted meeting, where the contents of the golden cup are poured out to the people, and they drink it as profusely, as the topers the bald-face, which do you suppose would be the most noisy and confused crowd? The drinkers of the contents of the keg filled with baldface, or the drinkers of the contents of the golden cup? We leave this for you to decide. No doubt, you are ready to say, both are noisy enough.

Reader, John the beloved disciple informs us in the Revelation that when that angel who fell from heaven had opened the bottomless pit, "that there arose such a mighty smoke, that the sun and air were darkened by reason of the smoke, (we have already stated, that the sun had an allusion to the Gospel) and out of this smoke came forth locusts upon the earth." And again, Rev xvi. 13. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." These, John says, are the spirits of devils &c.

Now we all know what noisy creatures frogs and locusts are. No doubt, you have many a time passed by frog-ponds after the sun had sunk beneath the western horizon. What a noise! Just so in every section of country or assembly where the Gospel-sun doth not shine in its meridian brightness, but is set or shrouded in darkness, you may find spiritual frog-ponds equally noisy.

And as the priests of the great mother threw down their Bibles to discuss moral questions in politics, so do the priests of her daughters lay down their Bibles, mount the stump in this our time, calling upon the people to elect men to fill the councils of state to prohibit the making and using of spirits and wines, and thereby lay the foundation for religious intolerance. Intoxicating drinks are looked upon as a nuisance to society, and no doubt are in a great measure, and it is a very plausible ground for the clergy of the daughters of Mystery Babylon, upon which to commence operations.

The second beast Rev. xiii. is represented as having two horns like a lamb. Now those two horns may represent church and state, throwing their interest and power together, form a union. What will next be considered a nuisance? Why we can tell you. It will be the use of wine in the holy communion and thereby deprive the true followers of Christ of the proper and only representative of the blood of Christ and substitute as some have done in its room a kind of raisin broth. The next step, immersion will be a nuisance, for they already call it indecent and disgusting in moral society.

Oh, dear reader, take warning; keep your hands clean! Beware of the mark of the beast or the number of his name. Ye saints look out for persecution! It is at your door waiting with an eager and ferocious look to force you into measures, holding forth the idea, that if wines and intoxicating drinks are banished from society, that then there will be but one more object to accomplish, which, they say, is the conversion of the Jews and the glorious millennium will be ushered into our world. Oh what folly!

According to Isaiah and Ezekiel, the Jews are first to return to their own land before their conversion and that it will be all of a sudden; for they as a nation will be born at once, as the prophet has foretold. And Paul tells us plainly, by whom they will be converted, that "out of Zion shall come the deliverer, and shall turn away ungodliness

from Jacob: for this is my covenant unto them when I shall take away their sins." Rom. xi. 25—27.

No doubt but those preaching missionaries, who are now traversing the land from shore to shore begging money to be spent in converting the Jews, are plainly foretold. Let us read: Rev. xvi. 13. 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of earth and of the whole world to gather them to the battle of that great day of God Almighty."

Again, Rev. xix. 11. "And I saw heaven opened, and, behold, a white horse, and he that sat upon him, was called faithful and true. In righteousness he doth judge and make war." verse 14. "And the armies which were in heaven followed him. &c." verse 19. "And I saw the beast and the kings of the earth and their armies gathered together, to make war against him that sat on the horse and against his army."

Now, when we sum up all those passages above quoted, they prove to us,

1. That the Jews will be converted at once.

2. That Jesus Christ will be the person that shall convert them.

3. That Christ shall overcome all their enemies.

No doubt, men will preach to them some time previous, but to no effect; when persuasion will not accomplish the object in view. They will then resort to force. These unclean spirits, and in particular that which proceeds out of the mouth of the false prophet, will go forth to the kings and nations of the earth, to gather together an army to force them into measures, and as the prophet hath said, Thou shalt descend, and come like a storm, thou and all thy bands, and many people with thee, to force or overcome them.

Then heaven will be opened, Jesus will come followed by the armies of heaven, with power and great glory, in the behalf of the house of Israel, when the army headed by the beast and false prophet, will fight against the King of kings and Lord of lords; but glory be to God he shall overcome them. For they that are with him, are called, and chosen, and faithful. Rev. xvii. 14.

The beast and the false prophet will be cast into the lake of fire, and every opposer of Christ slain, and their carcasses given to the fowls of the air, and beasts of the field, to be devoured. Rev. xix. Ez. xxxix. 17.—21. Then the millennium, the thousand years of peace and good will towards one another will have its commencement and not before. So, dear reader, I must now conclude my remarks. Compare them and prove with the holy scriptures and hold fast that which is good, and the rest if there should be any, reject!

ZELOTES.

FOR THE GOSPEL-VISITER.

NATURE PRESENTS US WITH IMAGES OF DEATH.

A few weeks ago, when we walked in our garden, we were surrounded with the most beautiful and pleasing objects;—and every thing raised emotions of joy in our hearts. But now every day diminishes the number of pleasing objects, or renders their appearance more uniform. The greatest part of the flowers which then beautified our gardens, have disappeared, and we begin to have only faint traces of the once charming scenes, which so ravished our senses.

These revolutions in nature may be very instructive to us. There is a period in our lives in which all the charms of spring make gay and happy our moments, that swiftly glide away; whilst we are beloved and caressed by parents; fondly solicitous for our welfare and anxiously expecting from our future conduct the rich fruit of all their tender cares.

But how often is this hope deceived! Many a sweet floweret falls before the blossoms expand. Sickness withers our charms, and nips our opening beauties; and an early death changes hope into the gloom of despondency. We see spring flowers, which bloom till summer, then perish in a few hours. A very striking emblem of death, and scarcely a day passes in which some human being is not unexpectedly & without warning met by the unsparing messenger.

The days of man are as the grass; he flourishes as a flower of the field: the wind bloweth upon him and he is gone, and the place that knew him, knows him no more. Meditation upon death is proper to make this happy season useful and beneficial. When we consider death in its true point of view, far from regarding it as the enemy of our pleasures; we shall acknowledge that its contemplation ennobles our ideas, and increases our real felicity.

When the image of death is frequently present to our minds, can we deliver ourselves up to riot and excess? Should we make an improper use of the gifts which God grants us, if we continually remembered, that the hour must come, when we are to give an account of our stewardship to him, whom no one can deceive? Would the blessings of this life possess our affections, if we consider how soon every thing must perish?

If we consider that the evening will arrive and bring us ease and repose, should we murmur and repine at the burdens we bear through the heat of the day, or the sufferings to which we are subjected? Or, if we frequently meditate upon that better world, and those pure and more exalted pleasures, in which the souls of the righteous shall find a sure resting place; should we imagine that our chief happiness consisted in the enjoyment of this world, and the pleasures it affords?

Then let us when in the midst of pleasure, when surrounded with all that this world can afford, when animated by hope, and in the enjoyment of every blessing; which the most favored children of humanity are permitted to receive, lift up our souls to heaven, and reflect upon the purity of God, that we may be preserved from the allurements of sense, and not debase our faculties by pursuits beneath the dignity of human nature, and incompatible with the sacred duties of Christianity.

Your sister in the Lord,

L. D.

For the Visiter.

A WORD TO THE UNCONVERTED.

Just about four miles above the great fall of the Niagara, a considerable crew had launched their bark into the river for the purpose of taking a pleasant ride in a downward course. While the verdant scenery of nature on the shore was attracting their eyes, the smooth and unruffled stream, the calm air and cerulean sky, together with a propitious and cooling gale, afforded them a facil and delightful navigation.

As they sailed along, every hope of perfect success and security was fostered in their minds, and every fear of peril

absorbed by their amusements; and as they thus, in hilarity and revelling, came along, there stood an individual on the shore exclaiming, "Use your oars and come ashore, or you might soon get into the suck. "Poh, you are quite too officious; mind your own concerns!" replied they, and went ahead, till another in an audible time of voice said, "Ply your oars, or in five minutes it will be too late." "Pshaw, never mind, you intruder, time enough; was their second response, appearing as they would rather have hugged a delusive phantom than took such gentle warnings; and thus in their selfishness, independence and audacity, pursued their own presumptuous course, till but a few moments had elapsed they found themselves in the sucking current, where all struggles and efforts to land proved to be in vain, but were almost in the speed of a swift-shooting meteor gliding towards the thundering and death-menacing roar of the cataract.

Oh how fain they would have at this crisis obeyed the council of those men! but then incompliable. But they perceiving that the moment of their final fate speedily approached,—that death being inevitable, and the catastrophe about to transpire;—they sunk in sad despair, and eventually precipitated down into the foaming gulf, where all was dashed to atoms.

Sinner, I will now proceed to compare your commisserable condition to that of the crew on the Niagara. It is however evident, that you are by nature prone to vice, and under all probability contemplate the future as a prospect of much pleasure and a time for serving the various and many idle and vain things of this world.

But let me apprise you of this great fact, that as soon as you gratify your evil propensities and pursue the corrupt tendencies of carnal dissipation and vanity, you are on that broad road spoken of in Matt. vii, the end of which is eternal perdition, and which may also represent the Niagara.

Upon this road you are wayfaring and laboring in the gall of bitterness, in the bond of iniquity, and groping in the dark clouds of enormity, folly and dissoluteness. However you are conscious that your life here upon earth is transient, that you must die, and that you ought to repent; but nevertheless you contemplate death as yet remote and consequently defer repentance and still persist in open rebellion against the will of your Creator, and in traveling upon the said road.

Here let me ask,—have you not perhaps pious parents, brothers or sisters, friends or relatives, who in perceiving your loathsome conduct, shed tears, utter sighs, and yearn to see your conversion? And do they not oft admonish and tell you of the imminent danger to which your soul is exposed?

And do not ministers of the Gospel of Jesus Christ stand as it were on the very verge of that broad road, essaying to expound to you the ineffable joy and bliss of heaven, which awaits the virtuous or righteous; and on the other hand the unutterable terror and calamity of hell which awaits the wicked? Yes, and do they not most sincerely entreat you to revolt from the dominion of sin and Satan, and come and follow the meek and immaculate Lamb Jesus?

And what else is engaged to dissuade you from your evil ways? Why myriads of writers and presses.—And moreover behold a crucified Saviour dying the ignominious and agonizing death upon the ragged tree of the cross to make propitiation not only for your sins, but for the sin of the world!

Now can you or will you like the crew on the river reject, spurn and contemn the many kind invitations and solicitations of men and the counsels and injunctions of God, and still pursue your own downward course to everlasting ruin?—If so—what a pity it would be, if the strong arm of sickness would carry you on the bed of affliction, and hold you there till death would steal on your heart, and sever your immortal soul from your mortal frame!

Consider, what would become of your soul after the end of such a vicious life here! According to holy writ I could not crown you with the hope of salvation or consolation; but fear and conclude, it is gone

Alas! to the frightful realms below,
That irretrievable pit of wo,
Where is weeping and gnashing of teeth,
And where soul anguish does never cease.

In conclusion permit me to add and solicit you to read and ponder the above remarks well,—let that veil of darkness be taken away from before your eyes so that you may see transparently into the brilliancy of Gospel-light and thereby be illuminated and enabled to argue your dangerous case more extensively with your own conscience; so that you may be awakened to penitence and a deep sense of the conviction of your guilt, and accountability to God.

E. S. M.

NO CROSS, NO CROWN.

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 2 Tim. ii. 5.

Continued.

But it must be evident to you by this time, if you have examined the word of God, and feel willing to be guided thereby alone and altogether in whatsoever you do to please your God, and to work out your soul's salvation,—that you cannot be a Christian after the pattern of Christ and his *true* followers; that you cannot become a *lawful* member of his church? that you cannot be *baptized* according to the law of Christ; that you cannot salute your brethren with a *holy kiss*; that you cannot lawfully *wash the feet* of your brethren, nor observe *any other ordinance* of the Gospel without meeting with a *cross*, without *denying* yourself, the world, and all worldly lusts, and on the other hand exposing yourself to the frowns, the scoffs and even the hatred of the worldly-minded.

The Cross then is the true signature and criterion, the sure and infallible mark and token of every genuine Gospel-principle and precept, of every genuine Gospel-doctrine and ordinance, in a word of every true, genuine Gospel-Christian. We do not mean, it is the only one, nor the primary one, which is the word of God; but it is that one, by which every one, even the most ignorant, who knows but very little of the word of God, who cannot even read it, is still enabled to distinguish the true doctrine of Christ from every false doctrine.

Hence, if there is any difference of opinion with regard to some Gospel-doctrine, or some Gospel-practice;—if you are doubtful and perplexed and feel unable to decide, on which side the truth or your duty lies;—then just try and see, on which side the cross is, which side crosses your own views, your own sentiments, and your own feelings; and take that cross-road cheerfully, nothing doubting, and be assured, you will always go safe, and you will know hereafter also, that on that same side always is to be found truth, peace, life and at last the Crown.

This is the mystery of the cross, which the world never could understand, and the cross therefore, and because it is so disagreeable to human nature, has been ever shunned by the worldly- and carnally-minded. *This cross shunning disposition* made its appearance in the church of Christ early, already in the apostolic age, and it became afterwards the fountain of innumerable errors and abuses in the church, and was finally in the days of Constantine the Great, as he is called, the cause of the great apostasy, and of every apostasy, which has ever since occurred in the church of the wilderness.

Let us contemplate for a moment the direful consequences of this shunning the cross. While Christians were willing to bear the cross of Christ, they were also willing to bear with one another's weakness, or deal at least with one another according to the law of Christ. But having once obtained worldly power, honor and riches, they could not bear all that, and Christ's cross too. They could not bear to be crossed in any of their views or designs, and hence persecution, and wars of (so-called) Christians against Christians commenced, and such was the darkness, the blindness that fell upon them, that each party thought, they were doing God's service.

The cross was designed by God to take away the curse, which sin brought upon mankind, and by taking away the cross, the curse returned, and has ever followed those, who apostatized from the cross.

But we will not dwell upon that sad subject, of which volumes might be filled. We will rather, before we close, take a view of the *blessedness of the Cross*. That the Cross of Christ, the cross, which He bore, and by which we have comprehended all what Jesus Christ did and suffered, and all what he taught and commanded us, is the most blessed thing that can be thought of, no one will deny, who has the least faith in the Gospel. But that the Cross, which his followers are to bear also, is full of blessedness, does not so readily appear, else why should so many be afraid of it?—But we can merely hint at a few of its blessings.

By taking up the cross, and striving lawfully against sin, we will be more and more delivered from the power of sin. Is this not a blessing?—By striving lawfully for the faith once delivered to the saints, we will obtain it.—By striving lawfully after all righteousness, we shall be filled (with righteousness.)—By striving lawfully in prayer our prayer will be answered;—by striving lawfully to do and suffer the will of God, our heavenly Father will smile on us, and we will know to be his accepted children;—Jesus will own us, and we will have the assurance, that as we partake of his cross, we will also become partakers of his glory;—the Holy Ghost will comfort us, and lead us into all truth, yea sanctify us in the truth, and thus we will be prepared for the greatest of all blessings, even the crown of everlasting life and glory.

If such be the blessings of the cross, who should not embrace it. Who should not cheerfully take it upon himself, and patiently bear it, until we can say with our crucified Redeemer, It is finished?—Yes, dear friends, there is an end to the cross, when the crown is obtained. The cross is temporal; the crown eternal. The one will follow us, or is to be borne only during the few days of our pilgrimage here; the other will accompany us, glorify us throughout all eternity.

Why then, ye children of men, who still have a desire for the crown;—who

have perhaps been striving for the crown, and striving long and hard for it, and yet are full of uncertainty, full of doubt about it; at one time being almost too sure of it, relying on your own feelings and on the testimony of other men; and at other times almost despairing of it, believing it beyond your reach;—why do you hesitate, to make sure work by taking hold of the cross; not only of the cross of Christ, which He bore, but also of that cross, which you and I and all have to bear, and which insures the crown?—Why do you hasten to insure a good title for your earthly possessions, and neglect from day to day, yea from year to year to insure your heavenly inheritance? Remember, no cross, no Crown! The present cross is the insurance for the future crown. Why don't you strive lawfully, when the Spirit of God has convinced you again and again, that your striving hitherto was NOT LAWFUL?

Say, my dear friends, will you still continue thus to strive against the Holy Ghost against the word of God, against the lawful ordinances of the Gospel,—in a word, against the cross, when you are convinced, that without a cross there is no crown, and without striving lawfully you will never be victorious? Or—will you still try to content yourselves with an imaginary, a self-made cross, or one that is imposed on you by other men, which is consequently a false and counterfeit cross, rather than submit to the genuine cross of Christ, which alone can give you an assurance of blessings here and hereafter?—Will you not much rather with *Paul* suffer the loss of all things, and count them but dung, and with *Mary* choose that good part, which shall not be taken from you?—May God grant it.

Allow me, ye children of the household of faith, to say a few words in particular to you. While you were yet young and in your childhood, you did enjoy many privileges and advantages, of which many other children know nothing. We may say of you, as Paul said of Timothy, "From a child ye have known the holy scriptures, which are able to make ye wise unto salvation." If your parents were faithful, they brought you up in the nurture and admonition of the Lord; they read the word of God in your hearing, they sang praises and prayed with you and for you; you learnt to bow your knees before the Lord with them; you heard the Gospel preached in its simplicity, and saw the institutions of the house of God performed in like simplicity; you became acquainted with the principles and practice of the followers of Jesus from your infancy. All your early impressions were in favor of the truth as it is in Christ Jesus, and by learning to honor and obey your parents, which is the first command with promise, you were prepared to honor and obey your God.

Now, having come to years of maturity, let me ask you, Why do you hesitate still, to strive lawfully for the crown?—Why do you let season after season, year after year, one opportunity after another pass, without securing to yourselves the prize of that high calling in Christ Jesus?—Do you not wish to partake of all the earthly possessions and blessings of your parents?—Should you not also wish to partake with them "all spiritual blessings in heavenly places in Christ?"—Why then not take up the cross like them? Can you plead ignorance of the Gospel? No. Can you excuse yourself with inability to bear the cross, while you see and know so many around you, that do bear it, though it be in great weakness? Or do you suppose, that you are as good, if

not better without a cross, than some with it? Do you see some of the brotherhood walk unworthily? Why not look rather at those who walk worthily, and follow their example? Why not look at yourselves, and see what is amiss in you?—Why, if you had no other sin, you are guilty of one, the first and greatest of all; that sin, by which our first parents lost their crown and their all;—I mean, DISOBEDIENCE. For ever since you know the will of your Father in heaven, and refuse to do it, you live in the daily commission of that sin. Oh why, why will ye die, ye of the house of Israel?

(The conclusion necessarily crowded out.)

EXTRACT OF A LETTER FROM GERMANY.

Dear and venerable friend!

— — —The condition of our people is such, that poverty increases with giant-steps, the means and springs of assistance are running lower and lower; the whole ground, on which we live, is so undermined and hollow, that it is not only proper, as far as the Lord assists and prepares the way, to make some provision for our families, but it is also our duty, to assist so many of our countrymen, and especially those of the household of faith, who cannot help themselves. The propositon is, to buy four sections of land, for a beginning, in a body, and to divide the whole in lots of 40 and 80 acres, and selling them as nearly at cost, as may be done so that those advancing the money may not be losers.

We have taken preparatory measures with the Government of Wisconsin, which state I consider peculiarly suitable in regard to soil and climate, the last of which seems to come nearest to our own and to be exceedingly healthy. Perhaps there may yet more favorable terms be obtained than $1.25 per acre. Perhaps you can give us still further hints and advice, which will always be most welcome.— — —

C. U. H.

To present the above plan of our german friends to the eye of our readers, we subjoin a draft, where four sections are laid off in such a manner as proposed, roads going all round every section, and thus giving convenient access from every side. In the centre four 40 acre lots may be reserved, where schoolhouse, meetinghouse, &c. &c. may be built, and if it is thought proper, a town may be laid out at some future time.

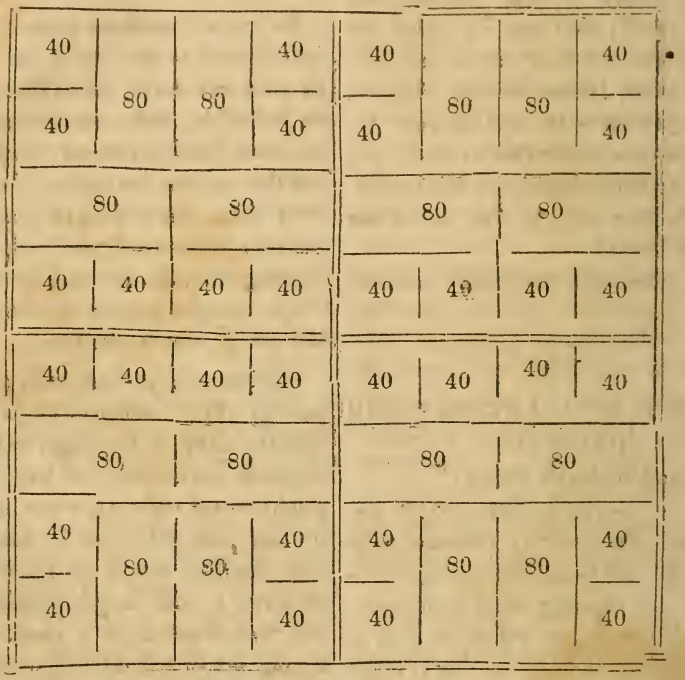
The idea is to procure such a body of land, as will be sufficient for at least 32 families, alike in language, habits, and religious sentiments, to live in close neighborhood together, where each family may have 80 acres of land; or if some families would be satisfied with 40 acres, a still larger number could live thus together in a small compass, having school-and meetinghouse &c. at a small and convenient distance for all, and under their own control.

The many advantages to be derived from such a plan of colonizing our Western wilderness must be obvious to all. Those emigrating will know where to go to, and are not left to the merest chances, where they may find a home. They will not need to settle altogether among strangers,, but may from the first be neighbors of those they know partly or all beforehand and to whom they were known themselves.

In this plan, there is no community of goods intended. Each settler buys his home, and pays for it, and owns it as well as any man in this country owns

his property. Consequently he can sell it again any time he pleases; with this restriction only, that he should give due notice of his intention to sell to the society of whom he bought, and give the preference to it, provided they are willing to pay him the same price, which is bona fide offered him by some one out of the society or colony.

Here is the draft alluded to above.



Would it not be well for us to adopt a similar plan to assist our poor brethren to a home, and thus plant churches in the wilderness of the West?—Is it not a pity, that so many of them are scattered here and there in so small numbers, that they scarcely ever can expect to enjoy the benefits of church-fellowship?—Would such a plan not answer also for liberated slaves, where they might settle together, have their own schools &c. &c. and thus obviate the difficulties, which are in their way, when scattered among the whites?—And could not in this way also Missionary-churches be established even among our American heathens, the Indians?—By the way, we think, that these poor Indians, whose soil we possess, should be the first object of our Missionary labors among heathens, and until the Gospel has been preached to them in its simplicity, we have no right to go elsewhere.

This we feel our duty to say in order to satisfy some of our correspondents, who are under the impression by our former remarks on the subject of preaching the Gospel to the Gentiles, that we are opposed to any measure for this purpose. So far from this we feel heart & soul united with the conclusion made at the yearly meeting in Indiana on Pentecost 1852. (see art. viii.) where it was declared,

"That the Brethren acknowledge the great commission of Christ, Matt. xxviii. 19. 20. Mark xvi. 15. *to its full extent, and that it is the duty of the church, the ministers and every private member, to do all that is in their power to fulfil that commission, in accordance with apostolic practice."*

These sentiments let us cultivate in our hearts, in our houses, and in our churches;—let us pray individually and unitedly for a stronger faith, for a more fervent love, for a greater willingness to deny ourselves, and to give up ourselves more wholly to the Lord, to his service, and to the benefit of mankind;— let those brethren, who contemplate moving to the West, think more of becoming instruments, and useful instruments for the spreading of the Gospel, to educate their children more with a view to make them rich in heaven, than rich on earth; rich in the true knowledge of Christ, rich in good works, to serve their God & their fellowmen, and when we and our children are thus prepared for the work, the Lord will soon call us to work in the right spirit, and then our labors will not be in vain.

CORRESPONDENCE.

To our Correspondents. Though we have done all we could, to insert the communications, which have been sent in so freely, even to the exclusion of such articles, which we had promised, and which are looked for by many, we find it impossible, to bring out in due time all we have on hand. Under these circumstances we are compelled, to give only a summary view, or a short extract of those articles, which might otherwise occupy too much room. This we will have to do especially with those communications, which treat in the main of the Visiter. While we shall try to pay due attention to every friendly suggestion, censure or advice, and to profit thereby, we deem it unnecessary to trouble the reader with the same. Of this description we have yet a large number of letters on file, which would alone fill a volume. Hence the respected authors of those letters will excuse us for not publishing them in full.

In a letter dated Ohio March 19, 1853. after speaking rather favorably of the Visiter, the writer continues, "Notwithstanding there is a difference of opinion among the contributers to the Visiter relative to the proper arrangement of the items of the Gospel." This alludes to that difference in doctrine, where some teach faith before repentance, while others teach repentance before faith. A question on this subject has been before two general council-meetings, one held on Wolfcreek in Montgom. co. Ohio Sept. 4 & 5, 1840. Art. 8. and the other held on Big Conawago, York co. Pa. May 24 & 25, 1844. and the answer given at the first, was repeated at the second. It runs thus:

"Considered that the difference arises, when the word is not rightly divided. The apostle teacheth us, 'that the righteousness of God is revealed in the Gospel from faith to faith;" Rom. i. 17.— *and again, that he "who cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek him."* Heb. xi. 6. *Out of this faith, when it is quickened, repentance will come, and when the repenting sinner hears and receives the blessed Gospel, an evangelical and saving faith will issue therefrom, which worketh by love, and maketh itself known by keeping the commandments."*

It is evident, our brethren both East and West took a middle ground in this

decision in order to reconcile this difference, that is, to bring it to a union. And this is certainly highly desireable. As children of the same heavenly Father, as servants of the same Lord, as members of the same body we should be also of one mind, and speak the same things. In this we all agree. For this we pray, for this we labor night and day, not to cause and perpetuate differences, but to heal them. And until we all see more alike, let us at least in our public speaking and writing follow as nearly as we can the word of God, and instead of arranging the word of God according to our own ideas, let us rather arrange all our ideas according to the inspired word of God. Then we shall hear no more of different doctrines.

Our beloved brother says in conclusion, "No brother should hold a sentiment, that he would be unwilling to have tested by the whole Gospel. A view on any point of Scripture, that will apparently clash, and that cannot be made to harmonize with the Scriptures throughout, should not be strenuously contended for." To this we say yea and amen.

The brother adds, "I should be pleased to see an article from some one of your contributors *on the Laodicean or lukewarm state of our churches.*" To this we reply, Why should you not yourself give us your views on the subject, in as much as it has evidently engaged your mind? We should like to hear often from you.

The next letter on file, which we wish to dispose of, is from Perry co. also in Ohio. It is treating somewhat lengthy on the same difference, mentioned in the foregoing. We hope the writer will be satisfied, with what is said above.

No. 3. on file speaks on the subject of "Anointing the sick." As this matter has been before the last yearly meeting, and the general sentiments and practice of the Brethren are given in the minutes, it appears to us, no more need be said about it.

No. 4. & 5. treat on "women's rights." In as much as these two are directly opposing each other, one holding forth against the movements of the day on the subject, and contending that woman had as many rights, as she need to have, (the author is confessedly a woman;)—the other speaking rather favorably of those movements, believing that women have not rights enough,—we shall lay them both aside in order to avoid a controversy, which would not be profitable.

No. 6. Lengthy obituary notices in the Visiter are objected to, and we shall in future omit them.

No. 7. From Br. *I mean well.*—Dear brother, we hope you will excuse us from publishing your article; though we have no doubt, that you *mean well*, we are not quite so sure, that this article would *do well* in the Visiter.

No. 8. The question has been asked, Whether we have any objection to having some of the articles in the Visiter copied for other papers, such as are termed religious papers?— To this we answer, that we must leave this to the discretion of our readers.

No. 9. S. D. thinks it very wrong to assume any other name in the Visiter, as the own proper name of the writer. He compares this practice to that of men of crime and desperation, who assume false names in order to escape from the arm of justice, and continue their wicked course. (To be concluded in our next.)

We have still a good many letters on hand, that are waiting for an insertion, as soon as we can find room. Please to exercise patience, dear brethren.

THE MONTHLY GOSPEL-VISITER.

VOL. III. DECEMBER 1853. NO. 7.

For the Visiter.

ON TRINE IMMERSION.

Dear Editor. I see on the 70 and 71st pages of the August number, a request from Missouri on the subject of Baptism, and your answer throwing light on that subject, which I view as sufficient to convince all lovers of the truth, whose hearts are to do the will of God. Yet I feel it a duty enjoined on us as Ministers of the New Testament, to give unto every one that asketh as much evidence as possible from the holy scriptures, which is the only foundation of faith and practice to every sincere builder for eternity.

We will then proceed and examine the true sense of the commission Christ gave to the apostles. Matth. xxviii. 19. "*Baptizing them in the name of the Father*, AND OF THE *Son*, AND OF THE *Holy Ghost*. Dear reader, those three words of the english language, which I have written in large letters, to wit, the copulative conjunction *and*, the preposition *of*, and the definite article *the*, that are placed between the names of Father and Son, and between the name Son and the name Holy Ghost, point out fully the sense of the commission.

For it is evident, that every speaker or writer must be understood by or according to his words, and it cannot be possible, that the same words spoken on different occasions in the same form, should have different significations, or convey different ideas; because the speaker or writer is treating on a different subject.

No grammarian will agree to this, but will tell you that yea is yea, and means yea, and that nay is nay, and means nay, spoken or written by every speaker or writer, no difference what subject he may write or speak on; and that every sentence composed of certain words in the same form always give the same sense no difference what the subject may be that is treated on. Well then, as this fact is uncontrovertibly true, we have but one thing to do to establish our position in trine immersion beyond all cavil or contradiction; and that is, to show from the Saviour's own words, when speaking at different times and on different subjects, that those three words, when in the same form, do in the positive degree give the sense that the brethren give to the commission.

For example, John iii. 5. "Except a man be born of water *and of the* spirit, &c." Now the subject in this text is the new birth; the speaker is Jesus Christ; the person spoken to Nicodemus, a ruler of the Jews; and we ask the question, Did Christ mean that there was but one act in this birth or two, when he saith of water *and of the* spirit?" Did he mean, that the believer was by one act born of water *and of the* spirit? Or did he mean, that the believer must by one act be born of water, that is, be baptized with water, and then by another act be born of the spirit which is synonymous to being baptized with the spirit? Who I ask again, is so dull of sense and reason, that cannot see, that it is one thing to be born of

water, and quite a different thing to be born of the spirit?

Even our natural birth is twofold. We were first born as visible subjects into the animal kingdom, having only previous to this birth been quickened by the spirit of life; but when externally born as a body, then that body was internally born, and we became living souls, just as Adam. God made or formed his body out of the dust of the earth, but that body when the Lord had breathed into his nostrils the breath of life, became a living soul, which was and yet is the internal birth of Adam and all his posterity.

So in a spiritual point of view we are quickened by the spirit until born of water, our spiritual mother (if I may so speak,) as a visible subject into the spiritual kingdom, where we will be internally born of the spirit, and become a living subject of that kingdom.

Why is it we ask, that men cannot see that these three words, the conjunction *and*, the preposition *of*, and the definite article *the*, when in the same form in the commission, uttered by the same lips, should not have the same power, convey the same sense, as they do in the address to Nicodemus? John iii. 5. Is it for the want of light? Then search the scriptures, pray God for wisdom, and you will be made wise unto salvation through faith in our Lord Jesus Christ.

But should it be willful blindness, I must say, in the language of my beloved brother, "that we poor fallible men may well despair of making it any plainer." For it is a very true saying.

"Convince a man against his will.
And he will be of the same opinion still."

Again Rev. xxii. 1. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, *and of the* Lamb. Dear reader, let us see, if there was not a time when this throne was only the throne of God alone. See Rev. iv. 2. "And behold a throne was set in heaven, and one sat on the throne." Read the whole chapter, and also the 5th chapter; for I shall quote just a small portion in order to save writing and printing.

Chapter v. 1. "And I saw in the right hand of Him, that sat on the throne, a book &c."; which, John saith, no man in heaven nor on earth neither under the earth was able to open. And while John was weeping, one of the elders said unto him, Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open and to loose the seven seals thereof. Hence we see that God the Father created this throne, and sat down thereon; it was then the throne of God alone, in whose hand was a book, sealed with seven seals, which no one could open only the lion of the tribe of Juda, who prevailed by suffering the ignominious death of the cross, & a triumphant resurrection on the third day over death, hell and the grave.

He ascends into heaven, takes his seat at the right hand of God the Father. Now here was a second setting down. First it was the throne of God, and so soon as the Lamb took his seat, it was called the throne of God *and of the* Lamb. And when we read Rev. iii. 21. we will find, that there will be another sitting down, which will take place in the future. "To him, that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Oh dear reader, give ear to hear what this throne will be called, when this third sitting down takes place; when the sons and daughters of men who have overcome by the blood of the Lamb and the word of his testimony, shall have taken their seat. It will then be called

the throne of God, *and of the* Lamb, *and of the* saints.

Then may we not with propriety say, that when the believer is baptized in the name of the Father, that that is the first act, and he in that act is baptized in the name of the Father only; the second act is, *and of the* Son; in his name we are baptized by this second act. The third act is, *and of the* Holy Ghost; in whose name we are baptized by this third act.

We can then truly say, the believer has been baptized in the name of the Father, *and of the* Son, *and of the* Holy Ghost.

We shall now say something relative to the posture, in which baptism is to be performed. Some think, that the words "*Buried with Christ in baptism*," Rom. vi. 4. Col. ii. 12. points out the posture, that the believer is to be immersed backwards to represent a burial, &c. Well, we will admit it and agree as we hate to differ so much, but take notice, according to this construction nothing is buried only that which is laid on its back, in as much as *buried* means the same thing, when ever spoken, that it means in the text.

Your neighbor tells you, that he has buried his cabbage, his beets, his turnips, his potatoes. We must strictly believe, that he has laid those things on their back in order that a burial may be represented. Now what think you of that? No doubt you are ready to say, that wont do. Well, we wont fall out. I don't think it will either. We then all agree, that the true sense of the word "*Buried*" means nothing more nor less than that the thing spoken of be totally covered with earth or water or any thing else, that the thing spoken of may be buried in. So we can gather nothing from those texts last quoted.

In regard to the posture we must search somewhere else. Let us try 1 Cor. x. 1. 2. "Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." Reader, why doeth Paul call this a baptism of the fathers unto Moses? Was not Moses a type of Christ? God sent him to lead the Israelites from under the Egyptian bondage. Christ the antitype came to lead the children of men out from under the bondage of sin, which may be called spiritual Egypt. Moses led the fathers through the Red Sea, and it is called a baptism.

Some commentators think, this cloud that was over them rained, and that was their baptism. Some think, that the water being a wall on either side & the cloud covering them was a baptism. But my bible tells me, that they went over on dry ground, and I have no evidence to believe, that they were wet or even moistened by the waters of the sea or from the cloud. For those Israelites represent the spiritual man that is created in Christ Jesus, while Pharaoh and his host represent the natural man, or, as Paul calls him, the old man, which must be put off, that is, the former conversation which is corrupt according to the deceitful lusts. See Eph. iv. 22.

Now we ask, what man is to be buried in baptism? Is it the old man, that is to be crucified and slain? Or is it the new man, which after God is created in righteousness and true holiness? If it is the new man, he must go through the water on dry ground; but if it is the old man, which the believer is to put off in the act of baptism, then was Pharaoh and his host a type of this old

man. They were buried in the Red Sea, while the Israelites went over on dry ground, who represented the new man.

Now we see that it is the old man that is to be buried in baptism, and that it is the new man, that is to be raised or resurrected. Then we want no resurrection of the old man, but hope that he will remain in the sea, like Pharaoh & his host, who went down into the sea forwards, and never got out, but were buried there. Just so the believer in baptism buries the old man, and we say, sends him down face forwards into the deep and writes upon his back, no resurrection from the dead.

Again, the apostle Peter in the third chapter of his first epistle 20--21. verses speaks of a figurative baptism. Read it. Here Noah and his family represent the spiritual or new man, the ark the church of the living God, which is the ark of safety to the believer, and the world of the ungodly represent the old man or body of sin. Here you see again, that it is the old man, that is to be buried in baptism, and not the new man, that is created after God in righteousness and true holiness.

It will also be seen, that the wicked world of mankind in the flood as well as Pharaoh and his host went or got into the water, were buried in it, and were never resurrected out of the water. Here perhaps some of our opponents may try to avail themselves of an argument against trine immersion by saying, that these people were not immersed three times, but only once; so much then for your types and figures in baptism.

We will say unto you, who may raise this argument, we want you to remember that it is almost universally the case, that a human being when plunged into the deep, unless confined under the water, will rise to the surface *twice*, and the *third* time that they sink, they remain there. Just so no doubt the wicked sons and daughters of Adam in the flood, and also Pharaoh and his host came to the surface of the water, that a portion of their bodies were out of the water, and presently sank again, and so several times as is almost universally the case.

I must now close my hastily written remarks, and feeling that I have not done justice in making the thing as plain to others as it is to me. Nevertheless, dear brother, if you think my remarks will throw any light on the subject, you can publish this communication, and if you think otherwise, withhold it. Please correct all mistakes.

Yours with brotherly affection.

J. A. B.

Communication for the Visiter.

THE MODEL CHURCHES.

Dear brother, I will endeavor to devote a few leisure moments to writing a few lines for the Visiter on the above subject. That Christ established a church on earth, to divine approbation, there can be no doubt. Yet it may be possible for an organized branch of the church, to be far from what its founder would approve of. From the simple fact, that the Lord Jesus did not give a direct "Thus saith the Lord" for the temporal government of the church, having left us his word for our faith and practice, which is all sufficient for our salvation, and our wisdom.

Yet we discover a difference in the government in different churches,—customs and practices tolerated in one church, which would not be allowed in another. For instance, members in some churches are very tasty in their dress—putting on costly array, plaiting of hair,

and wearing of gold, which that branch of the church tolerates, and they indulge in it with impunity; while in another branch of the church, would not be fellowshiped at all, (which I think would be right.)

There is another difference; some members seem to think that the meeting house should be open for all to preach and lecture in, and for holding singing-shools &c., while the brethren in some churches serve as jurors to decide law questions—and what not.

Now my opinion is: that the New Testament contains a sufficient "Thus saith the Lord;' to prohibit all this; but in consequence of liberal minded brethren superintending the affairs of the church, (and perhaps not altogether rid of these spots of the world themselves,) and hence these inconsistencies. Now how is this evil to be remedied? For it is certainly declared in the word of God, that we should all speak the same thing; & that there be no divisions among us; but that we be perfectly joined together in the same mind and in the same judgment."

Now so long as each one persists in his or her own way, and will have their own opinions concerning the sinfulness of this—that, or the other; and that this is not as bad as the other—and I don't see so much harm in fashionable clothes as some do—and a hundred other such notions, we will certainly never be alike, which as Christians is our bounden duty to be.

Brethren, I think I see the remedy. Referring to 1 Thess. ii. 13—14. we hear good old Br. Paul say: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus."

Now here we discover, that as soon as the people of Thessalonica had received the word of God, they formed one branch of the true church. But as they were young in the faith, and inexperienced in church government, they would not lay themselves on their own opinions in matters which as yet were too great for them. So they became followers of the churches of God which in Judea are in Christ Jesus." Because they were older in faith and more tried in the warfare of Christ.

But say the brethren where is the model church now, for us to follow after? I answer, our yearly meeting is our pattern and guide now. When our old, faithful, and well tried brethren in the Lord—with the church—are assembled in one place, in the presence of the great head of the church, unitedly invoking the presence of the Holy Ghost to lead us into all truth; we may at once conclude, that their advice given on any doubtful question is more safe, more scriptural, more pleasing to God, than our own opinion. And by following the admonitions of the church united on any subject, we formerly differed, we will become one on all points of difference. God help us, is my prayer.

BOANERGES.

Communicated for the G. V.

JESUS WEPT: John xi. 35.

This passage of scripture, though but two words, contains sufficient merit to claim the attention of every rational being both saint and sinner.

Jesus wept. What? The only begotten Son of God weeping? He, of

whom the Father said, This is my beloved Son, hear ye him? He, who was ever going about doing good; who spake, as never man spake; who never committed one sin, and must his pure and gentle breast be tortured with grief, so as to cause the briny tear to flow from those eyes, that ever beamed with compassion and forgiveness upon rebel sinners such as we are?

Yes he was a man of sorrows, and acquainted with grief; his heart was so filled with pity for the sorrows of the sons and daughters of Adam that he wept with those who wept. Wondrous condescension!

The place that he wept, as quoted above, was at the time that he raised Lazarus from the dead in Bethany, the town where Lazarus with his sisters Mary and Martha dwelt. We are informed that when Lazarus grew sick, his sisters sent Jesus word, saying, Behold he, whom thou lovest, is sick.

No doubt they were wishing him to come to them immediately; for they knew that all power was given him of God, and that He could raise their brother from a bed of sickness and restore him to perfect health and strength again.

But he abode two days still, where he was with his disciples, which was beyond Jordan, where John at first baptized, saying, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, knowing that he could raise him from the dead.

But after two days he saith unto his disciples, Let us go into Judea again. But they, poor, ignorant, faithless creatures like ourselves, were afraid, and say unto him, Master, the Jews of late sought to stone thee and goest thou thither again?

Then after a few words of exhortation he says unto them, Our friend Lazarus sleepeth, but I go to awake him out of sleep. Then said his disciples, Lord, if he sleep, he doeth well. But Jesus spake of his death; but they thought he meant a literal sleep. Then said Jesus plainly, Lazarus is dead.

What wondrous love is manifested in the Saviour in this instance! He knew, that Lazarus was dead: but he was afraid, that his disciples would be grieved, if he told them, that their friend was dead. So he modified the startling intelligence by telling them, that Lazarus was sleeping, in order to prepare them to hear the worst, but adds quickly, I go to awake him, lest they should be overcome with sorrow.

When they arrived at Bethany, they found that Lazarus had been dead four days. They also found Mary and Martha weeping, and the Jews also weeping, that had come to comfort the sisters concerning their brother, (miserable comforters, such as Job's comforters, these unbelieving Jews.)

And when Jesus saw them weeping, he groaned in his spirit, and was troubled, not that Lazarus was dead, or that he was unable to raise him from the dead, but he compassionated others in their affliction. He pitied them in their distresses, and he wept, because they wept.

But by this time they had arrived at the sepulchre, which was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. And he lifted up his eyes to heaven, thanking his Father that he had heard his prayer, and when he had thus spoken, he cried with a loud voice, Lazarus, come forth! And he came forth, restored to life and health, and Jesus said, Loose him, and let him go.

Dear readers let us meditate a few moments on these two words, Jesus wept; and then ask ourselves a few solemn questions, such as these: Have we ever wept over all the sins, that we have committed? or in other words, have we repented of all our sins and fled for refuge to the hope set before us, grounded the weapons of our rebellion and enlisted under the mild banner of Prince Emanuel? Let me admonish all who are unconverted that read these lines to take timely warning, and flee from the wrath to come, before it be forever and eternally too late.— — —

The Saviour wept, amazing sight,
He wept o'er human woes;
He left his throne in glory bright,
To die for friends and foes.

The Saviour wept, who knew no sin,
He bore affliction's rod;
His heart was wrung with anguish keen,
And he the Son of God.

The Saviour wept: he heav'd a sigh,
God's much beloved Son;
He wept and shall *our* cheeks be dry,
For crimes that we have done?

The Saviour wept: what love he felt
For sinful dying worms
He paid our ransom here on earth,
Then back to heaven returns.

* * *

"FEAR NOT; IT IS I."
Matth. xiv. 27.

O be not so fearful,
Though the billows roll high;
Take courage, be cheerful,
Fear not, it is I.

I am not a spirit,
Why tremble and cry?
Strong faith now inherit,
Fear not, it is I.

Ye are timid and faithless,
With fear ye do cry;
I hasten to save you,
Fear not, it is I.

All power is given
To me from on high,
From my father in heaven;
Fear not, it is I.

I can quell the rough Ocean,
For I came from the sky;
Still the wave's raging motion,
Fear not, it is I.

Though your vessel rocks sadly,
And no land is nigh,
The wind roaring madly,
Fear not, it is I.

To your Shepherd and Master
For aid ye can fly,
Apprehend no disaster,
Fear not, it is I.

Learn to mend your behaviour,
For in me ye descry,
Your pattern and Saviour,
Fear not, it is I.

L.

For the Gospel-Visiter.

ON PRAYER.

"*I would therefore that men pray every where, lifting up holy hands, without wrath and doubting.*" 1. Tim. ii. 8.

Dear brother in Christ. I thought I would offer a few thoughts on prayer, that it is the duty of all men to pray every where. Some want to teach us, to believe that it was an abomination in the sight of God for a wicked man to pray. But I must say, the doctrine here taught is not scriptural. From all that is revealed in this book of God concerning the character of God himself, concerning his design with regard to man, con-

cerning the relation of man to his God, &c. &c. I must believe that all men have free access to the throne of grace, that all men may pray, and all men ought to pray. It matters not, how great a sinner one is, he should pray;—pray for grace to know his sinful state, to feel sorry for his sins, and to seek forgivness of them in the Lord's own appointed way. A righteous man ought to pray, and will pray, for the Spirit of God to direct him in all his ways. He should look to Him for instruction in righteousness and true holiness.

We would now enquire, what is prayer? Answer. It is the sincere desire of the heart, *made known unto God by a form of words.* God says, "Whatsoever ye shall ask of me in faith, ye shall receive." Again, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done of my Father which is in heaven." A Christian should pray unto the Lord continually for wisdom to direct him, and for strength to sustain him in all the conflicts of this life. He should always feel his dependence in the Lord; fo He is his shield and tower, and his refuge in time of trouble. God says, I will stand by you in six troubles, and in the seveth I will not forsake you.

The Lord is not slack concerning his promises. Therefore, my beloved brethren and sisters, let us trust in the Lord; for he is a present help in time of need. This is a needy time with us: therefore pray unto the Lord, that he may send forth more laborers into the vineyard; for the harvest is great, and the laborers are few.

Now, beloved in the Lord, we should examine ourselves closely before we pray. For we are about to approach a holy Being, a just God, who cannot look upon sin with the least degree of approbation or allowance. Oh my dear friends in Christ, we should examine ourselves closely, and see, whether we are in a justified state before God. We should compare ourselves with his word, and if our spirit, by which we are exercised, agrees with the spirit of his word, our prayers will be heard. "Mine eyes are over the righteous, and mine ears are open to their prayers." Is not this encouraging to the christian?

We should pray daily; for every day we need his assistance. For this purpose we are followed by his eye. He watches over us. How often do we hear his voice, saying unto us, This is the way; walk ye in it. If we would attend to that still small voice, our peace would be like a river, and our righteousness like the waves of the sea. Great peace have they that love the Lord their God, and nothing shall offend them.

The effect of righteousness is quietness, and the fruits thereof is an assurance for ever. He (Christ) is our assurance in temptation. I will not suffer you to be tempted any thing over that which ye are able to bear. Lo, I am with you always, even unto the end of this world. He (Christ) will be with us in our family-devotion; he will be with us in our secret prayers; in temptation and in time of persecution, in sickness and in death Christ will stand by us.

Be ye faithful until death, and I will give you a crown of life. The great apostle to the Gentiles says, Not to me only, bnt to all those who love the appearing of our Lord Jesus Christ. We will close by drawing a comparison between a believer and an unbeliever. Behold that dying sister, who has feared and loved the Lord, and has kept the ordinances of God's house! She is now under the influence of pain; but in her

affliction she is composed. She is giving up all hopes of recovery. She bids her friends all farewell, and says, I am going home to rest. All is well. Try to meet me in heaven, my dear friends!

But how is it with the infidel?—When he sees that he must die, he says, I have made no preparation to meet death. Must I die? Oh it is like taking a leap in the dark!———Oh my dear friends, it is horrible to die like the infidel; but it is glorious to die like a Christian. Let us all pray, pray daily and fervently, that our latter end may be like his!

J. H. F.

COMMUNICATION FOR THE VISITER.

YE ARE THE LIGHT OF THE WORLD.

"Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. v. 14.

Beloved brethren and fellow-travelers with me to the bar of God: when taking a general view of our widely spread brotherhood, and then considering the importance or the weight of the words of our text, I awfully fear that we are lacking in the duty, that is made obligatory upon us.

"Ye are the light of the world." This phrase alone contains a great deal of good matter, and in the first place we might consider what it takes to constitute a light?—It takes a lamp, a wick, oil and fire. Now have we all these? We can safely say that we have the lamp, which may represent the individual himself bodily, and the wick (according to my weak judgment,) is the spirit of man; but now we all know that with a lamp and wick, we have no light without oil and fire. "And the foolish said unto the wise, Give us of your oil: for our Lamps are gone out." Matth. xxv. 8.

Now you see, that if our Lamps have been burning, they will not continue without a fresh supply of oil. And now one asks of what is this oil composed or where can we get it? My answer would be; the oil is the grace of God, which he delights to give to his children, to those who ask him in an humble way, and he has promised that he will in no wise cast us off.

But we must come in his own appointed way. We can obtain it by prayer; but we ought to be very cautious; when we ask God for anything, we should not pray for grace to do anything, that we have no intention to do at the same time, that we ask: for remember, God knows the most secret thoughts of our hearts. O my brethren let us try to let our light so shine before men that they may see our good works and glorify our Father who is in heaven.

In the 2nd place we will try to consider the nature of light or the effect that it has (not only upon the vessel or individual) that contains the elements before mentioned, but also the effect that it produces upon those around. Light is calculated to beautify and illuminate. As a natural consequence when we see a light, we try to get to it, and when we approach the light, what beauties are there represented. The lamp is made much more beautiful by the light, than it otherwise would be. All the objects around are made beautiful—or else they are detected and their real character set forth.

So it is my beloved brethren, we profess to be the children of God, and are we the light of the world? Our profession will never make us the light of the world without that grace that cometh from God only. We can never do

the things that he requires of us; one thing is awfully feared by your unworthy writer that is simply, 'Pride.' It is lamentable to say that I fear pride has taken too much root amongst us, so much so, that it is quite hard some places to distinguish a brother from a man of the world.

Some of us desire to mingle too much with the world; we are afraid the world will despise us; we are ashamed to take the cross upon us, as we are commanded to do, where Christ says, He that would be my disciple, must take up his cross, and follow me. He does not mean, to take a part and leave the remainder; but all things whatsoever I have commanded you. O what a pity, that we would dare to trample under foot the blood of a crucified Redeemer for the fashions of this world, which must wither away as the flower of the grass. And one thing more I contend that the true Christian will not grasp after fashions; for his conscience will not admit of it, as he knows, that it is not pleasing to God, edifying to the church, nor beneficial to his own soul.

A city that is set on a hill cannot be hid. This is a true case, my brethren; neither can a true Christian be hid, his light will shine, no difference what may be his situation. That heavenly light is seen to his honor under all circumstances; nor is he ashamed to let his light be seen. He appears to come forth like a separate and distinct man; which we all ought to do. For we read nowhere of the sheep coming in wolves clothing; but it is said that the wolf come in sheeps clothing.

Let us therefore try to set an example to the world by our walk, conversation and appearance, that will be pleasing to the Saviour. What a pity it would be for us to profess Christ with our lips, and our appearance and conduct be so, that he would be ashamed of us: for if Christ is ashamed of us, our doom will be sealed in the lake that burneth with fire and brimstone and where their smoke ascendeth up forever and ever.

O my brethren, since we are here in a Gospel-land, let us not neglect the one thing needful! For if we do, God will laugh at our calamity: he will mock when our fear cometh. But on the other hand if we do his will, while here upon earth, & desire not to satisfy our own carnal nature, we shall hear the welcome approbation, Well done, thou good and faithful servant, thou hast been faithful in a few things; enter thou into the joys of thy Lord! What cheering words? Who would not be a Christian? Who is it that would not be willing to suffer a little persecution in this present world for the joys that are everlasting? Yes, for the privilege of reigning with Christ throughout the endless ages of eternity? Come on, my brothers and sisters, let us be resolved to go to heaven and enjoy the presence of God and the company of those who have gone before through much tribulation!

E. W. M.

For the Gospel-Visiter.

MORAL CHARACTER.

The unnatural separation of intellectual and moral culture, that exists in too many of our families presents an unpleasant aspect, and gives just ground for the apprehension that what is already bad, may soon be worse. Moral and intellectual culture should go hand in hand; and any system of education that fails to recognize this truth is defective and wrong; for one is the handmaid of the other.

If moral instruction is desirable and necessary, where can it be given or obtained better than at home? It is said, that children can learn morality at school. How can they learn it if it is not taught, and does any body suppose, that all teachers teach it, or even all who have the ability? With the same propriety may it be urged, that children may acquire intellectual education at school. The difficulties incident to proper intellectual culture, are not greater than those relating to correct moral training. It is believed to be much more difficult, to teach morality, to train the affections, to regulate the will, to form the habits, to infuse good sentiments, to imbue the mind with exalting and ennobling principles, and to inspire love to God and man, than simply to impart mere intellectual knowledge.

It is feared that the popular education of the present day, at least so far as it relates to our families, is addressed too exclusively to the head, that parents forgetting that children are moral as well as intellectual beings, neglect to impart such moral precepts, as seem indispensable to the correct education of their children—to the proper formation of their character.

That children have hearts as well as heads, seems to be scarcely thought of. The head is educated and the heart untouched. An almost idolatrous respect for intellect is apparent, and equally apparent is the indifference with which morality is regarded. I would by no means undervalue intellectual culture or argue that it could be dispensed with, the reverse is emphatically alledged, but I assert that science should be taught in connection with morality; that the head and heart should be educated in harmony and unison with each other to the neglect of neither.

The statutes of Ohio provide, that all teachers of common schools shall be persons of good moral character, and the inference reasonably drawn is, that they shall teach morality as well by precept as example. It seems to be an injunction of the law, if not expressed at least implied, that morality shall be taught in our common schools, and why not in our families. The great, eternal principle of right and wrong, in contradistinction from the miserable subterfuge of expediency, should be clearly set forth in every family.

It is for the defects in our moral character, that we have to answer to the laws of the land. Law is addressed to the moral and not so much to the intellectual faculties of man. In a self-governing community like ours, where the people are sovereign, it is necessary that all should be moral. It may possibly answer, that the few be intelligent, and the many virtuous, but the converse of this proposition would prove suicidal at once.

A correct state of public morality is by far more essential in a republic, than any degree of mere popular intelligence. Moral culture so far from being in the slightest degree incompatible with intellectual improvement, is not only favorable, but necessary to its full and perfect consummation. A stern necessity imposed upon us by providence demands the cultivation of all our faculties, preparatory to the perfection of any; & in order to perfect a single part of our spiritual nature we must improve the whole.

Perhaps the very reason, why we do not succeed better in even the education of the head, is the fact, that we neglect to couple with our instruction the culture of the heart. We can not expect our youths to be moral, unless we teach them morality. It is not enough to say, that we will tolerate morality in our fami-

ilies; it must be taught, it must become a part of our system of public instruction. It does not come by instinct; means are essential; and if we would educate morally, we must use moral means, and there is no way to achieve the great end at which a moral education aims, but by introducing morality into our nurseries of education or our families.

A good moral character serves as the compass, the guiding principle of life. It makes the mind resolute, keeps it in its proper centre, banishes fear, and manfully meets every contingency unembarrassed and undismayed. It gives a determinate value to the man; it gives currency to his mind and stamps it with a diadem. It is a shield and a weapon of defence; knavery cowers before it, vice shrinks back ashamed and abashed; obloquy becomes powerless; hypocrisy is unmasked, and persecution disarmed in its presence.

Why then is the formation of moral character so lightly esteemed? If morality is so ennobling and exalting, that a man without it in an enlightened nation is only a cypher, why its culture so sadly neglected? My brethren in the Lord, were we all arraigned to answer and account for our past efforts at forming good moral character, would not some of us be found sadly deficient? Have we all been in this respect as faithful as we ought? Have we all endeavored faithfully and constantly to sow the seeds of virtue, and if possible with more than parental care to instill purity and truth into the minds of our children? Finally have we all in every respect set before our pupils an example worthy of their imitation; a model from which they may safely copy, and to which they may always appeal for a standard of excellence? Let us endeavor to bring up our children in the way they should go, and when they get old, they will not depart from it. Let us try and bring them up in the nurture and admonition of the Lord.

B. S.

AN EXTRACT.

After the extraordinary manifestations of the Holy Ghost, which had produced the apostolic age, the church had been left to the inward power of the word & of the Comforter. But Christians did not generally comprehend the spiritual life to which they were called. God had been pleased to give them a divine religion; and this they gradually assimilated more and more to the religions of human origin. Instead of saying, in the spirit of the Gospel, the word of God first, and through it the doctrine and the life—the doctrine and the life, and through them the forms; they said, forms first, and salvation by these forms. They ascribed to bishops a power which belongs only to Holy Scripture. Instead of ministers of the word, they desired to have priests; instead of an inward sacrifice, a sacrifice offered on the altar; and costly temples instead of a living church. They began to seek in men, in ceremonies, and in holy places, what they could find only in the Word and in the lively faith of the children of God. In this manner evangelical religion gave way to catholicism, and by gradual degeneration in after-years catholicism gave birth to popery.

* * * *

It is said of Tertullian, that after his conversion, he was engaged night and day in reading the Scriptures, and got much of them by heart.

* * *

Communicated for the G. V.

DEATH.

How dark are thy dominions, oh death! And thy victims are without number?

These words of a poet are of deep meaning unto us poor probationers here below, when we come to look back, when we first started out in life. What joyous creatures we were, when in our childish glee we sported the whole day long? We knew not, what dull care was; his deep furrow was not imprinted on our fair and sunny brow. But all was peace within, and sunshine without. It is true, that sometimes there would be a shadow pass over some of our fair companions, and lay them cold in the dark and dreary tomb, that for a while would cause bitter tears of heart-felt sorrow to spring from the eyes. But like the rain-shower in the summer it lasted not long; for soon we forgot, that this stern, and grim, and mysterious king of terrors were ever in our midst.

But still there might be an enquiry what this was that cut off our fair companion in his youth?—All that can be said, is that it is the irrevocable decree of God that it is appointed unto all men to die, and after death the judgment. This body must go back to its mother dust, from whence it was taken; for through disobedience unto the law of God sin was brought into the world, and by sin came death.

And when we are yet young, we do not feel that dread of death, that we feel when we know that we are sinners in the sight of the Lord. And it is then that the dominion of death looks so dark. For it is a hard thought unto those, that are in utter darkness, wrapped up in the sinful delights of this transitory world, that they must die. And why is it so?—Why is death so dark?—Answer: It is because your deeds are evil; you can see no light beyond the grave; all is dark.

You begin to think, Must my existence end here? Must I lay down there in the cold, damp earth, and be forever lost? Must my mind be buried in oblivion? But, hark! there speaks within a principle that shudders at the thought of annihilation. No your body must go and mingle with its mother dust but that immortal part can never die; it must go to the source from whence it emanated, there to meet its doom. If it has been evil, it will be banished from the presence of God, never to enjoy his presence. This it is, that makes the dominions of death dark to man; for his deeds are evil and dark. Therefore that man fears death.

But the Christian can look far beyond this world; he can see that there is a crown of glory laid up for him. And then, when death comes to call him home, he leaves this world full of joy and hope. He can look down into the dark charnel house and exclaim, Welcome, thrice welcome, death and grave! I am going to my blessed home, where pleasure never dies.

It is true the victims of death are without number; day after day we see and hear of many fallen beneath his icy stroke, and few can say, he never came into my peaceful home. But many mourn lost and loved ones. Many a father and mother mourn a lost son or daughter, who was dear to their souls. Many a son and daughter mourn their lost parents in bitter anguish, because they need their counsel, to keep their feet in the path of duty to God. Many a widow mourns her lost husband or son, who was to be her support in old age, and who she fondly hoped would

smooth her dying pillar, and hand her down to her grave in peace, yea, day after day many do mourn their dead.

And oh if we could but persuade all men, to become the true followers of the meek and lowly Redeemer what mourning would then cease, and give joy in its stead? For then we could think, that in a few more days we would be united with those that are gone before. Then would the old hoary-headed sire close his eyes in peace and say, Farewell, vain world, I am going to meet my family all at home and be an unbroken family before God. Then let us be ready, so that we may all meet in heaven, our home.

CEPHAS.

FOR THE VISITER.

ABSTAIN FROM ALL APPEARANCE OF EVIL.

1 Thess. v. 22.

There is no greater evil in the world at the present age, than the unnecessary use of intoxicating drink; I hope we are almost all ready to admit. I would then candidly ask my dear friends, and in a special manner, my beloved brethren and sisters, Why do we not apply this impressive admonition to this detestable evil, which is the source of innumerable evils? It destroys peace & happiness, health and prosperity, and reduces to beggary. It is the cause of most heinous crimes, and does not stop sometimes until it brings to the gallows.

In short, it is in direct opposition to morality, and should not be so much as once named amongst us, as becometh Christians. Because it is not only an infringement on temporal welfare, but also destroys both body and soul in hell. For it is impossible that "the drunkard can inherit the kingdom of heaven." Therefore my dear fellow pilgrims, let me advise you in a spirit of candor, to abstain not only from this evil itself, but even from the very appearance of it.

Yes says one, I can drink a little now and then, and it will do me no harm. This is an expression we frequently hear. But I will answer, is this following the divine admonition? Has it not an appearance of evil? Is it not setting a bad example? Has not your divine Master told you, to let your light so shine, that others may also see your good works, and glorify your Father which is in heaven?

Suppose a drunkard would see you doing what he does, though you would not take too much, and you would reprove him for his drunkenness; would he not have just cause to answer you: I have as good a right to take a dram as you have; you want to be a Christian, and I have only followed your example?

We are also commanded to bring our children up in the nurture and admonition of the Lord, and set as stewards over our own house: now suppose, our children would see us in this habit, of taking now and then a little of this dangerous drink, would it not be likely, they would follow our example? And what right had we to keep them from it, because we do the same?

And since intoxicating drink is of such a nature, that it creates a most craving desire in almost every individual, the probability is that some of our children would become the very worst of drunkards. In numerous instances of the kind it has been the case. The commencement of every drunkard is moderate drinking.

Now I would ask seriously, and appeal to our own consciences, whether in such a case we would not have to answer at the bar of God for the bad example

set to our children? As we certainly all have to render an account for our stewardship here below. O let us muse, and consider this important subject, and then I hope, we will all become willing to unite in abstaining from this appearance of evil.

I will now adduce some scripture evidence, that even moderate drinking is unclean in the sight of God. Lev. x. 9. The Lord said to Aaron, "Do not drink wine, nor strong drink, thee, nor thy sons with thee, when ye go into the tabernacle, lest ye die;" as they were to be holy and clean, when they entered the tabernacle, it was evidently in the sight of God, unclean.

Again we find Num. vi. 2. 3. that the Lord commanded that, "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; He shall separate himself from wine and strong drink &c." All the days of his separation he was to be holy unto the Lord.

And O brethren and sisters, have we not vowed and separated ourselves unto the Lord, when we were admitted into the church of the living God, which is the mystical body of Christ, and must be holy? Are we not a chosen generation, a royal priesthood, a holy nation, a peculiar people that we should show forth the praises of Him who hath called us out of darkness into his marvellous light?

For we are all the children of the light, and the children of the day, we are not of the night, nor of the darkness, therefore let us not sleep as do others; but let us watch and be sober, for they that sleep, sleep in the night, and they that be drunken, are drunken in the night."

"Let us take heed to ourselves lest at any time our hearts be overcharged with surfeiting and drunkenness."—O let us not defile ourselves with the forbidden and unclean thing of the Lord. I could produce more evidence of similar nature but let this suffice as to that point.

The Lord by the prophet Isaiah v. 22. says, "Wo unto them that are mighty to drink wine and men of strength to mingle strong drink." And again, Hab. ii. 15. "Wo unto him that giveth hisneighbor to drink, that putteth the bottle to him, &c." Here is conclusive testimony from the mouth of the Almighty, and a heavy wo pronounced against drinking, and handling others to drink. O taste not, touch not, handle not any thing which God forbids.

I am aware that it is often said, that Paul commanded Timothy to drink wine. But mark the words, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." He did not say drink, but use a little wine—and for what? for his stomach's sake, and that was only a little.

It may be that he was to use it with some medicine. But be that as it may, it is evident, that it was for the sake of his weak stomach and often infirmities, and would in no case justify using it as a beverage; neither do we find any place in scripture that it will do so.

But now, I will say, that all the evidence produced, did not allude to ardent spirits; although so strongly prohibited. Had ardent spirits existed at the time that the divine Scripture was given, we would undoubtedly have more warnings against it. Notwithstanding, we have a sufficiency to convince every true follower of Christ, that we should abstain from the appearance of this abominable evil. (The process of distilling ardent spirits, was invented by the Saracens, several centuries after Christ.)

A true member of the church of God is consecrated to the Lord, as a Nazarene of old, or as a Samson, who was dedicated to the Lord from his mother's womb. See Judges xiii. And should abstain, at least, from all kind of ardent spirits, and strictly avoid of being the cause of others using it, by showing them a bad example; nor should he be the means of others partaking of it in any way whatever. As in such cases, I contend that he would be a partaker of his evil deeds, and of course is accountable and will be rewarded accordingly, if unrepented.

Being urged by some of my dear brethren, to write for the Visiter on this subject as a warning of the great danger those are exposed to, who too much do uphold the unnecessary use of intoxicating drink; and to show them, how indispensable it is, to adhere to the divine admonition, and to apply it to this as well as to all other evils. O let us all unite as one heart to make a firm resolution to abstain from all appearance of evil.

ARISTOBULUS.

Communicated from Oregon.

GIVE ME CHRIST, OR ELSE I DIE!

7s.

Gracious Lord, incline thine ear,
My request vouchsafe to hear;
Hear my never-ceasing cry,
Give me Christ, or else I die!

Wealth and honor I disdain,
Earthly comforts, Lord, are vain;
These can never satisfy;
Give me Christ, or else I die!

Lord, deny me what thou wilt,
Only ease me of my guilt;
Suppliant at thy feet I lie,
Give me Christ, or else I die!

All unholy and unclean,
I am nothing else but sin;
On thy mercy I rely,
Give me Christ, or else I die!

Thou dost freely save the lost,
In thy grace alone I trust;
With my earnest suit comply,
Give me Christ, or else I die!

Thou dost promise to forgive,
All who in thy Son believe,
Lord, I know, thou canst not lie,
Give me Christ, or else I die!

Father, dost thou seem to frown?
Let me shelter in thy Son;
Jesus, to thy arms I fly,
Give me Christ, or else I die!

* * *

THE PILGRIM'S COMFORT.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say, than to you he has said,
You, who unto Jesus for refuge have fled?

In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth;
At home, and abroad, on the land, or the sea,
As your days may demand, so your succour shall be.

Fear not, I am with you; O be not dismay'd!
I, I am your God, and will still give you aid;
I'll strengthen you, help you, and cause you to stand,
Upheld by my righteous, omnipotent hand.

When through the deep waters I cause you to go,
The rivers of sorrow shall not you o'erflow;
For I will be with you, your troubles to bless,
And sanctify to you your deepest distress.

When through fiery trials your pathway shall lie,
My grace, all-sufficient, shall be your supply:
The flames shall not hurt you; I only design,
Your dross to consume, and your gold to refine.

E'en down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The soul that on Jesus has lean'd for repose,
I will not, I cannot desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, *no, never,* NO, NEVER forsake.

J. W. W.

Selected for the Gospel-Visiter.

ON CHARITY.

1 Cor. xiii.

Charity, in the vulgar use and acceptation of the word, denotes almsgiving, and almsgiving, if *rightly performed*, is no doubt one principal branch of charity. But the word in Scripture, never once, that I know of, signifies that particular branch of charity, *almsgiving*; but always signifies *love*, or *charity in general*. The greatest acts of liberality and bounty to the poor, and the strongest proof of faith, the suffering of martyrdom for our religion, will avail us nothing without charity. Though I bestow all my goods to feed the poor, and though I give my body to be burned, & have not charity, it profiteth me nothing." In this place the apostle manifestly distinguisheth almsgiving from charity, and supposeth that a man may spend all his substance in the one, and yet be wholly destitute of the other. If we relieve the poor out of any bad principle, or for any bad end; if, like the Pharisees, 'we sound a trumpet' before us when we do our alms, that we may "have glory of men;" then is our almsgiving properly no charity—is so far from being a virtue that it is a fault, and whatever reward we may have for it from men, we shall have none from 'our Father which is in heaven."

Charity, the scripture charity, is not so much the outward act, as the *inward habit and disposition of the mind*. It is a vital principle, possesses and animates the whole man, inspires all his thoughts, breathes in all his words, lives in all his actions. It comprehends more than we can well express in any one word, and therefore we are obliged to make use of several—love, charity, gentleness, kindness, goodness of nature, sweetness of temper, benevolence, and beneficence to *the whole creation*.

"*Charity suffereth long.*" It is the character of God in scripture to be long-suffering to us-ward, not willing that any should perish, but that all should come to repentance;" and charity herein resembling the divine nature, is 'slow to wrath.' is not apt to kindle into passion and anger, is patient of contradiction, beareth with provocation after provocation, with injury after injury; and forgiveth a brother "not only until seven times but until seventy times seven."

"*Charity is kind.*" Is not only slow in taking offence, studiously avoids giving any, overcomes evil with good, is not kind by fits and starts at certain seasons, and to certain persons only, but is kind at all times and to all persons, and doeth good for the love of doing good, thinking it not enough never to do any harm, and is far from making any one uneasy, that it contributes its utmost to make mankind universally happy.

Charity envieth not." Never repines at the superior accomplishments and advantages of others in any kind, but on

the contrary "giveth honor to whom honor is due," and esteems the blessings of others in a manner its own blessings, and by these means doubles the pleasures of life, rejoicing continually with them that rejoice.

"*Charity vaunteth not itself.*" The word in the original is of doubtful and uncertain signification; but commentators generally expound, that as 'charity envieth not' others' abilities, so neither will it suffer us to be ostentatious of our own; that it is not forward and assuming; that it is not for meddling with things above one's own sphere and capacity, but maketh a man able to say with the Psalmist, "Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother, my soul is even as a weaned child."

"*Charity is not puffed up.*" As it maketh no pretension to what it has not, so neither is it proud of what it really hath; is not swelled and blown up with success and applause; corrects all that vanity by which we are apt to be full of ourselves, and regardless of others, to lean too much to our own understanding, and despise the opinion and advice of others; extinguishes every spark of self-conceit, and suffereth us "not to think of ourselves more highly than we ought to think," but teaches us 'to think soberly.'

"*Charity doeth not behave itself unseemly.*" This is no more than a consequence of the former, for all haughtiness and insolence of carriage proceed from vanity and fullness of heart; and as charity has no pride inwardly, so it betrays none outwardly in look, word, or action; is never guilty of indecency and ill manners, hath a natural grace & amiableness in behaviour, to superiors is very respectful, complaisant to equals, to inferiors obliging.

"*Charity seeketh not her own.*" Is above any selfish views, any personal interests contrary to the public, looketh not upon a man's self to be born for himself; will not always punctually insist on its right, will rather take wrong—as St. Paul adviseth, 'will rather suffer itself to be defrauded in lesser matters than go to law upon any occasion.

"*Charity is not easily provoked.*" Or rather, as the word should be rendered, 'is not *highly* provoked;' for the character of 'not being easily provoked," is hardly distinguishable from the first-mentioned property of charity, that it 'suffereth wrong,' and the original word in this place plainly imports, that charity doeth not fall into sharp and violent fits of anger & passion;—that when it is provoked, it is not provoked *immediately* and beyond the due bounds and limits; but if, upon just occasions, it happens to be angry, taketh care, to be angry and sin not, 'never letting the sun go down upon its wrath;' never flieth into harsh, intemperate expressions, but maketh its moderation known unto all men.

Charity 'thinketh no evil.' Not only formeth no ill designs, harbors no malicious thoughts against any man, as some understand the words; but also suspects evil of no man, putteth the most favorable construction upon every thing, and is so far from saying severe things, that it will not give us leave so much as to think evil of any body till we are perfectly forced to it.

Charity "rejoiceth not in iniquity, but rejoiceth in truth." Detests every thing of scandal and defamation, is an enemy to all nameless libels and libellers. On the contrary, is glad to have all false reports detected, and misrepresentations set right; loveth to have justice distributed and right prevail; and (as the beloved apostle declares of himself,) "hath no greater joy than to hear that men walk in the truth;" delights in the practice of universal righteousness.

Charity "beareth all things." By *all things*, in this verse common sense & the

common forms of speech will instruct us, are not meant simply *all*, but only all such as are consistent with the nature and end of charity. 'Beareth all things,' or rather '*covereth* all things;" streweth a veil over the failings and infirmities of men, and conceals all the evil we know, unless it be greater charity to reveal it. "*Believeth all things*," not only thinketh no evil, but is also willing to believe all the good that it has any reasonable ground to believe. "*Hopeth all things*," and even where there is not sufficient ground to believe good of man, it still forbeareth not to *hope* good of him, and does not absolutely despair of his amendment. "*Endureth all things*;" beareth with almost any thing in this labor of love, and does not finally give a man over and abandon him to himself, till his case becomes manifestly desperate and past remedy.

Such is St. Paul's description of charity, and we see it comprehends almost all the moral and social virtues. Charity may be said to be greater than Faith or Hope, because it is of longer duration.

Faith and Hope are more proper to *this* world, for in the *next* faith in a great measure will be lost in vision, and hope swallowed up in enjoyment. But 'charity never faileth,' is not confined to this or that state, and like our souls is immortal and endureth forever.

Charity is the characteristic of our religion. All marks of religion without *good works*, are vain and ineffectual. We do well to believe in the divine promises and to hope for the divine rewards. We do well to frequent the solemn assemblies, perform our prayers, and observe the holy ordinances of the Lord; but notwithstanding all this religion, if we have not fed the hungry, if we have not clothed the naked, if we have not visited the sick, our Saviour will say to us, 'Depart from me.'

The Christian religion is the best-natured institution in the world, and Christ the most perfect pattern of love and charity. Put on therefore bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, and let all bitterness and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

A. H. C.

OBITUARY.

Communicated for the Visiter.

Waynesboro, Franklin co. Pa.
Oct. 14. 1853.

Near this place on Thursday 25th of August ANN ELIZA STONER, daughter of DAVID STONER, departed this life in her 39th year.

Dear Editor, seldom has it fallen to the lot of the writer to record a more triumphant and happy death, than that of our deceased sister. Who was in life, a pious, and consistent member of your church, adorning the Gospel she professed, by a godly walk, and conversation. Therefore it pleased our heavenly Father to remove her from this sin-stricken world, to her home in heaven, the "Paradise of God," where she shall praise Him forevermore. Her disease was 'pulmonary consumption.' Soon she was made aware of its fatal progress—but her house was in order.

Hence the summons did not find her unprepared. Ah no! her happy spirit anxiously awaited its coming when she would be set free, to enjoy the blessings of the upper Sanctuary, and realize the full fruition of the sweet hopes she entertained on earth. So anxious indeed was she to depart, and be with Christ, that each successive morning brought with it a disappointment that she still lingered on earth. Yet, there was also a calm submission to the will of her Divine Master.

Before the trying time of death, which was a most welcome hour, as she exultingly exclaimed on its near approach, "Is this death? Oh how easy! how sweet to die! We used to think death a dark valley, but to me 'tis all light, my Saviour is there to conduct me safe through. Yes, I see my Saviour—coming in the clear blue sky to take me home." All is peace! was frequently

heard fall from her lips by those around her.

As she requested them to sing some loved song of Zion, to which her enraptured soul would listen with feelings of evident joy. For prayer and praises, were themes of true delight to her. She also manifested a great concern for her friends around her, those of them, who had never given their hearts to God to prepare to meet her above. Of a truth it may be said, her example in life, was one worthy of imitation. The sick, poor and distressed, lost in her a sympathizing friend, whose pleasure it was to relieve their wants, but their loss was her eternal gain.

To her bereaved friends at home I would say, Weep not! but take comfort and do live that your latter end may be like hers. Then shall your redeemed spirits mingle together in praising God around the throne in the golden city of our God. That you with her may receive a crown of life that fadeth not away, is the prayer of

a friend of the deceased.

BARBARA B. . .

The following was added by another hand.

Dear brother in Christ. The grace of God through Christ be with thee. I have taken upon myself to have this very interesting death of our dear sister published in the Visiter, as I was an eye witness, and believe it will hold good, and hope it will be for good to others. But as I am a stranger to you in the flesh, though not in the spirit, I must tell you that I have been a close reader of the Visiter, and I would that the sound might reach the farthest ends of the earth, and bring the glad tidings of free salvation to all nations, that the Zion of our God might be enlarged, & the beauty of holiness might shine forth as the brightness of the morning, and many souls be added to the number of the saved, and our God be glorified in all our undertakings, is the prayer of your unworthy sister

ELIZABETH G. . .

* * *

TO OUR CORRESPONDENTS.

Concluded from our last.

No. 10. Another correspondent thinks it may have the appearance of evil in the Visiter, when the writer's full name or any letters by which he may or can be known, are given. Brethren, who are gifted with knowledge and eloquence, would appear thereby as vain-glorious, as seeking to be known and renowned. Others, that have but an humble opinion of themselves, might thereby be discouraged from giving their communications to be published. This answers partly the foregoing letter.

For our part, we see no benefit of giving the full name of the writer for the Visiter, and are fully satisfied, that our practice is the best we can pursue, all things considered. We can see no harm in assuming another name, when we find our Saviour did even give other names to some of his disciples, and Saul, who persecuted the church, assumed the name of Paul afterwards.

No. 11. Query for the Visiter. Why do not some of the able advocates of the proceedings of the Brethren take up the subject brought up at the last annual meeting concerning the kiss or salutation? See Minutes of 1853. Art. 39. To this we presume to answer, that the probable reason is, those and the brethren generally are satisfied with what was answered there. However if any brother can give us some new light on the subject, let him send it, and if it be LIGHT indeed, we will set it on the candlestick, so that it may give light unto all that are in the house."

No. 12. Speaks about the Lord's supper rather in a strange manner; says, it hurts him in his heart when he hears the brethren speak, that it was not a passover, that Christ ate; he can find no command that Christ gave, to have a supper, &c. &c. We think, our brother could be satisfied on this subject nearer at home, if he is humble enough to ask and hear the church. We hope also at some future time to speak on

this subject. But we have to guard against filling our columns altogether with discussions on baptism, feetwashing, the Lord's supper, the kiss, anointing, and the communion, and thus in a manner to substantiate the charge often repeated against us, that our Christianity consists in nothing but those outward observances, which, we trust, had been completely refuted ere this, to the satisfaction of every candid mind.

LETTER FROM OREGON.

(Just before the issue of last No. the following letter came to hand, together with some poetry, of which we inserted some in last, and the rest in this present No. Now we give the letter in full, as requested.)

CALAPOOIA, LINN CO. OREGON TERR.
August 8th 1853.

Dear brother in the Lord. I have thought it necessary, to drop you a few lines for the Visiter, rather as a short history of my life. My father and mother in an early day settled in Cape Girardeau County, Missouri, where they become to be members in the church of Christ under the protection of John Hendricks. I was also born in that County in the year 1807.

From thence my father moved to Illinois, ever remained in good standing in that church under the protection of George Wolf. George Wolf is my mother's brother; so I was brought up under the protection of the Gospel, and in an early day of my life I thought it fit, to join myself to the body. So in the year of our Lord 1827 I was baptized by George Wolf in the month of September. Since that time I remained a member of the body, and not as boasting of myself, but feeling myself bound to the truth, I never had a charge brought up against me before the church, but have traveled to and fro with father Wolf almost every year visiting the churches in our reach.

I have frequently been among Eastern brethren, and was always happy in their company, conversing on the difference betwixt the Western and Eastern members. I have been in Iowa a number of times and in Fulton co. Ill.; one time on Rock river, and they all gladly received us, and received us in the communion. So I believe, that I am well acquainted with the customs of the church, that I may truly say, that I have tasted of the good word of God, and the powers of the world to come.

But in the spring 1852, on account of circumstances taken place, I and two of my brothers set out for Oregon Territory. I was told before I started by father Wolf, that our crossing the plains was a denial to the faith, because we would have to travel under military form. Which we did not do; for we found no need of it, but the Indians were no hindrance to us, and rather were entirely friendly to us.

Through much affliction we all got through, and once more restored to good health, and hoping that these few lines may reach you and find you all well. Now, beloved brother, if I could place my body with my mind, I would be often with the brethren; as reflection often runs over my mind of the sweet hours of admonishing, that I have spent with my brethren in the different branches of God's vineyard.

But I can blame no one with my separate condition from the body but myself. I only set out for the purpose of finding a milder climate, which I have found, as every thing we can raise, more than we can eat, is for sale, as our stock needs no feed at no season of the year, only such as we want to keep

and work. But this does not satisfy my desire.

I often go to meeting sometimes to the Old School Presbyterians, sometimes to the Associate Reformers. There are many other sects hold meetings close to us, which are not necessary to name, which is all poor food to me. Yesterday I and my companion, and brother John and his companion, went to hear one of the Old Regular Baptists. We heard the doctrines of election and reprobation carried out in its full strength, as the speaker was an able man, well able to vindicate his doctrine.

On our return home we were conversing on our condition, and we came to the conclusion to come together, to drop a few lines to you for you to put it in the Visiter, so that if any member should come to this Territory, they might know where to find us. I will describe the place, 80 miles above Oregon City in Linn co. 7 miles above Calapooia Post-office on the East side of the valley of Williamette. I request of you or any other brother that knows of any brethren, that have moved to this Territory, to let me know, what part they are in, that I may have a correspondence with them, and if any should move from the States here, I would like for them to come to us, as I feel lost in our present condition.

Now I would not have written, what I have, without further consultation with what few members there are here.

But it is a raining, that I did not care about going out to work. We are 7 in number, 3 brothers and 4 sisters, there were 3 more crossed the plains, but settled about one hundred miles from us. Now we have no one among us with any church-office but myself. The church appointed me in the office of a Deacon; so I will write no more, until I see the balance of the members.

Since I was writing, I took this letter, and showed it to the balance of the members. They said they did not care about adding any thing to it, as they knew it to be true. Only they wanted me to let you know, that they also requested this letter should be put into the Visiter, that it may go far and near among the brotherhood, so that if any of the members should ever move to Oregon, they would know where to find us.

And we also want the body of the church to take our case into consideration, and let us know, what we had better do; whether we had better lay still, or wait for help. I also want you to inform me on what terms the Eastern and Western members settled their differences which existed. I know very well, what the difference was; but I never heard, how it was settled.

As my whole desire and prayer is for the welfare of the church, and I rather think, if we were in an organized condition, there might be some growth amongst us.

Now don't think, that we are living here among the savages; for we have as peaceful a neighborhood and as friendly neighbors as I ever lived amongst, and hardly ever see an Indian, unless we go about the towns, and then we see them dressed like white people, and they chop, and mall rails, and do many other kinds of work for a living. Some of them go to meeting. So you may know, that there is no danger of them, and indeed they are too few to do much mischief if they were even so disposed.

So nothing more at present, but remaining your lovely brother and may the grace of God abide with you is my prayer. Amen.

Jacob W. Wigle.

(The foregoing letter is full of interesting matter, particularly for those, who can realize and sympathize with members, as here described. True, they say they have none to blame but themselves for venturing so far away, almost out of reach of the church. Yet, this being the case, their question, What shall we do? is a very important one, and should be answered carefully, scripturally and circumspectly. The question, in our opinion, deserves the attention of our next yearly-meeting, and those, who knew those seven members personally, could assist a great deal in answering the question.

Until this can be accomplished, we cannot think of sending this letter back without some word of comfort and advice, adding such information, as required and as we are able to give.

We say then, dearly beloved, in answer to your question, what you had better do, whether you had better lay still &c. until you can get better advice,

1. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* Luke xii. 32. Though you are only a little flock, but seven in number, you need not fear, if you keep close to your Shepherd, and also keep close together, the promise is yours. Matt. xviii. 20.

2. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. iii. 16. 17. If you try to practise this exhortation privately and in your families, reading daily the word of Christ, teaching and exhorting one another, singing *with* (not without) grace to the Lord, and doing all in the name of Jesus, you will find better food for your souls, than if you go to this, that or the other meeting.

3. Let us consider one another, to provoke unto love and to good works: *not forsaking the assembling of ourselves.* Heb. x. 24. 25. Hence, you should assemble yourselves together at stated times, as we do in regularly-organized churches, for the purpose of worshipping God. Instead of going to other meetings, where as you say you find but poor food for your souls, you should have meetings among yourselves from house to house.

But perhaps you will say, We have no preacher among us. This we deny. If you meet together in the right spirit, even in Christ's name, he will be in the midst of you, and he is undoubtedly the best preacher, you can desire; and if you read the word of God in the fear of the Lord, apostles and prophets, inspired with the Holy Ghost, will be so many more preachers, so that you will be better supplied, as those who hear only one fallible man speaking his own or borrowed sentiments.

Besides, you have a deacon among your number. We are not much acquainted yet with the customs and practice of your Western brethren. But as far as we know of the great body of the brotherhood East, South, West and North our deacons all are charged, that in case no preacher should be able to attend a meeting, it is their duty, to open the meeting by giving liberty for naming a hymn to be sung to the praise of God, to give out the hymn, and after singing to exhort to prayer, and after prayer to give liberty for a chapter to be named, and to read the same. And after reading the word is done, he may al-

so exhort, as he may be enabled by grace. But as preaching is not his proper office, the advice of the brethren to deacons was always, not to rise up in order to speak to the congregation, but to keep their seats while exhorting. Finally it is their duty also to close the meeting in the same order, as it was opened, and to give out the next meeting.

If this is all done in an humble, unassuming manner, with a solemn feeling of the divine presence, of the power of the word of God, and of the immense value of the souls of the hearers, such meetings may be more blessed, than if the greatest preacher now living were doing his best, relying chiefly on his own power and wisdom.

But what should we do, if a person should be convinced of the truth in Christ, and require baptism at our hands? What answer should we give such a person?—Anticipating these questions, after what has been said above, we will merely say, what we would do, if we were in your case, viz. We would candidly tell such an applicant our condition, that we had no person among us, duly authorized to administer baptism or any other of the holy ordinances of the Lord?—that we had written to our distant brethren for advice, how to proceed, and would wish to wait for the counsel of the Yearly-Meeting:—that we would advise him, also to exercise patience, and wait for that decision, and meanwhile try to live in the fear of God, to practise those principles of truth, love and humility, which we consider essential to a Christian life, to be fervent in prayer, both in secret and in his family, and to unite with us in our meetings, reading and examining still further and daily the word of God. We would also tell him, that if he was truly sincere in his repentance, in his faith, and in his willingness to obey and follow the Saviour, and in his love to the brethren, we had no fear about his salvation, if he should die unbaptized for want of opportunity. See Luke xxiii. 43.

Now, beloved, receive these few hints in love, as we have given them, and be assured, that we feel a deep interest in your condition. If we live, we will try to present your case before the next Yearly Meeting, and are fully persuaded, that there is a way provided even for you, if you are truly humble and sincere, that you may go on rejoicing, and prosper, so that the Gospel in its simplicity may be preached, and churches be established, and souls saved even from the Rocky Mountains to the coast of the Pacific, to the honor and glory of our God and Saviour Jesus Christ.

Regarding that difference between the Western and Eastern brethren we cannot tell you much, but we are still in hopes, that by the time our Western brethren become still better acquainted with us, exercising with us a true PHILADELPHIAN spirit, all will be right yet. God grant it.

As to other members in your Territory, we can give you the name of one brother, who is also a subscriber to the Visiter. His name and address is, DAVID PEEBLER, SALEM, MARION CO. OREGON TERR.

Finally, the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen.

A part of this No. was prepared during the Editor's absence to the West.

THE MONTHLY GOSPEL-VISITER,

VOL. III. JANUARY 1854. NO. 8.

GLORY TO GOD IN THE HIGHEST.

Luke ii. 14.

"*Glory to God in the highest.*" Thus calls a multitude of the heavenly host upon me and you, to praise our God, *who so loved the world, that he gave his only-begotten Son* for the salvation of man, and to give glory unto Him, who was "*God over all, blessed forever,*" and yet "*was made flesh*" for our good. If angels rejoice over a salvation, and praise God for it, of which they have no part, how much more should WE rejoice, how much more should WE give praise, for whose sake this great salvation was wrought?—Not holy angels, but WE were sinners;—not *they*, but WE needed a Saviour. "*For verily he took not on him the nature of angels; but he took on him*" HUMAN NATURE.

Oh how much greater cause than the angels have we to sing "Glory to God in the highest," because God was manifested in the flesh! Though the angels are more glorious beings in the scale of creation, than we in our present state;—though they have been first in singing, Glory to God;—though they are our teachers in this divine song; yet God has honored us more, esteemed us higher, and entered into a nearer, a closer relation with us, than with them.

We are more honored than the angels. For they are honored only with stations around the throne of glory, as it were at a respectful distance, to be ready at a nod from Him, who sitteth thereon, to fly to the farthest end of his vast dominion, the Universe, and to execute His bidding;—while ours is the greater honor, that He has visited us from on high, taken up his abode with us, came down on his footstool, and became our brother, in order to redeem us poor, sinful mortals from sin and guilt, from death and its power, and bring us back to God, to the bosom of the Father, and finally to set us down on His throne, and crown us with everlasting life and glory. Should we not praise God more humbly than they?

We are more esteemed than the angels. For they were only deemed worthy to possess angel-wisdom and angel-power, and we may presume, no more of the will of God is revealed to them, than what their present, immediate duty requires. But unto us, since *the Word was made flesh*, since the Son of God became man, and brought unto us his glorious and everlasting Gospel, which is "the power of God, and the wisdom of God," is thereby given greater wisdom, greater power; unto us is revealed the whole will and counsel of the Most-High from beginning to end, and we have free access to the greatest mysteries, which they, the angels, would desire to look into. Oh, should this not cause us to praise God more fervently than they?

We are more closely, more nearly related to God than the angels. The relation of angels to God was, and is, as far as we know from the word, that of servants to their Lord and Master, and such, it seems, it will ever be. They are, "*ministering spirits.*" But the first man, ADAM, stood in the same re-

lation to God, as SETH stood to him, and ENOS to SETH &c. as the holy Spirit reveals to us in *Luke's* Gospel iii. 38. saying of ENOS "which was the son of SETH, which was the son of ADAM, which was the son of GOD. And though this relation was interrupted and broken by sin, by CHRIST'S incarnation, and becoming the *second* ADAM, the relation is restored, and all men can now again become *the sons of God*, by being engrafted into Christ. Oh "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, NOW are we the sons of God, and it doth not yet appear what we shall be; but we know (blessed knowledge) when he (our first-born brother) shall (again) appear, (not in weakness, but in power and in glory,) we shall be LIKE HIM." Should we not most cheerfully join in singing "Glory to God in the highest?"

There is yet another consideration, why we have greater cause to glorify God than the angels, which we cannot pass unnoticed among many more, which time and space will not allow us to mention. It is this, that we poor, sinful and mortal beings should even be preferred so far before those holy and immortal spirits, that they should be made OUR servants. For *"are they not all ministering spirits, sent forth to minister (serve) for them who shall be heirs of salvation?"* Heb. i. 14. Stupendous mystery indeed! Holy angels to be the servants of sinners; immortal spirits the servants of mortal men? Yes, so it is according to the infallible word of God.

But perhaps they are only our servants in that high exalted sense, in which we call sometimes our rulers, even the President of these United States, our lawgivers and our judges—our servants?—No, no; they are neither our rulers, nor our lawgivers, nor our judges. Or perhaps they are appointed as our servants in moral and spiritual matters, our teachers, our overseers, our guides in ways of righteousness and truth? No, no; not even that office is entrusted to them, but to such weak, fallible men, as we are. Else the angel of the Lord, that appeared unto CORNELIUS, might have told him at once, what he had yet to do in order to be saved. But he only told him, to send for PETER, a mere man, who should tell him what he ought to do.

What then is the business angels have to perform for those who shall be heirs of salvation?—Had it not been revealed to us in the word of God, it would be none of our business to enquire after it, nor to try to answer the enquiry. But it is revealed, and from this we may conclude, that we should know it. Yes, my dear friends, it is written, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Matt. iv. 6. Ps. xci. 11. 12. Here then we see, that while men are appointed to the high offices, of rulers, lawgivers, (for we remember that Moses was a lawgiver;) judges, and to the still more glorious office of preaching the Gospel to the world, of teaching their fellowmen, of being ministers of Christ, and stewards of the mysteries of God,—theirs (the angel's) humble office is like that of a nurse, who has to take care of an infant, or an invalid, and that even they have to perform silently and unseen.

And yet they rejoice, they are happy, they praise God even in that humble office, and oh let me ask, have we not a thousand times more cause to

sing "Glory to God in the highest, for all that is bestowed, entrusted and promised to us. Children sometimes wish to be angels. Childish wish! Should not angels rather wish to be men, in order to be able to partake of that honor, which is ours?—In order of having such a Saviour and such a Gospel as we have?—In order to enjoy the relation we stand in to God in Christ?—in order to be enabled to say with us, We are flesh of Christ's flesh, and bones of his bones?—

But they do not envy us; they are satisfied with their lot; and though they have no part nor share in the mystery of godliness, that God was manifested in the flesh, they still praise God for it. And should we, who are alone benefited by this manifestation, who are so highly preferred even before the angels, and so little deserving it, should we NOT mingle our voices with those of the heavenly host in singing, Glory to God in the highest? And had Christians done their duty these eighteen hundred years, would not *all mankind* by this time have learnt to join in that song?

Here let us pause, and reflect upon our duty also! Let the angels be our teachers of the same, and of our shortcomings, lest we might be proud of our privileges.

We read, that "there was with the angel a multitude of the heavenly host *praising God*, and saying, Glory be to God in the highest." Thus they sang, as with one heart and soul, as with one voice and tongue, in sweet harmony and accord. It was the spontaneous, simultaneous and melodious outburst of their inmost feelings and sentiments, and yet, though a multitude was singing, yet the burden of their song, yea, and every word of it, could be plainly understood even by the humble shepherds. This is singing, and any thing less does not deserve the name. And now permit me to ask, Has our singing the praises of God been of this description? Have we not sung only with our lips and our voices, but with our spirits and understandings also? Could those, who heard us singing, also understand the words & sentiments of our song, and perceive, that our feelings, our affections and desires were in unison with them, that our aim was indeed to praise God, and not our own selves?—Oh how much have we yet to learn from our heavenly singing-masters?— — —

Yet the angels do not only *sing* praises to God in the highest, but they also GIVE them to none but the Most High God. They do not give that praise, which is only due to God, to one another, nor to any creature, nor do they allow others to give it to themselves. See Rev. xix. 10. and xxii. 8. 9. where even the holy seer and apostle JOHN was twice tempted, and has himself recorded it for our warning, to worship before the feet of the angel, who showed unto him those glorious things, which shall come to full light hereafter. But what did the angels say to him?—"*See thou do it not: for I am thy fellow-servant; —worship God!*"—

Men and brethren! What do we learn from these passages? Do they not most amply prove, what we just now asserted, that the angels are altogether opposed to Self-worship, creature-worship, or any other worship than that of God alone, and that therefore they not only give themselves, but also teach us to give glory to none but to God in the highest?—But on the other hand do they not also prove and illustrate by two most striking examples that lamentable propensity of poor, fallen humanity, to give glory where none is due, or rather

to give that glory, due to the Most high, to our fellow-creatures, or to ourselves, nay even to stocks and stones and the workmanship of their hands, as so many idolatrous nations have done and still do, and even so many, who bear the Christian name, are doing. Yes, alas, while many sing, "Glory to God in the highest!" they at the same time give that glory, due to God, to another.

In a state of nature we are all sinners, and have come short of the glory of God. Until our hearts are changed by the grace of God, we are all idolaters; for that what we love or fear most, is our idol, whatever it may be. We must be born again from above, of God, of water and of the spirit, ere we can give glory to God. We must repent of our sins, by which we dishonored and offended God; we must accept in faith of that manifestation of God in the flesh; of that Christ, who is our only and all-sufficient Saviour; and of the whole plan of salvation, as it is laid down in the word of God. This word must now become our sole and supreme law, rule and guide, and submitting in obedience to it body, soul and spirit, is—giving glory to God. But whenever we are tempted to follow some other rule, to obey some other law, even the will of man, or of the flesh, oh let us be persuaded and warned by the words of the angel, "See thou do it not!"

Again, the angel give glory unto God and unto the Lamb, (for "He and the Father are one,") not only at stated times and seasons, so to speak after the manner of men, or more properly, at certain ordinary or extra-ordinary occasions,—but at all times, constantly, during the whole of their immortal existence, FOR EVER AND EVER. Rev. v. 11—13. In other words, they LIVE to the glory of God; they consider this as the design, purpose and object of their existence, as the great business of their life; yea, they find their life, their glory and their happiness in glorifying God. And, let me ask, should not we, who have been far more highly favored, honored and blessed than they;—should not we also, and even much more earnestly try to live to the glory of God all the days of our lives, to dedicate ourselves with all, that we are and have, and that our heavenly Father may yet grant us, to his service, and the glory of God and the Lamb, and find therein also our true life, our true glory and real happiness?

Alas, says one, though this is all true, and we are all in duty bound to glorify God throughout our whole lives, yet how can we do it, when we have lived a great portion of our life in total ignorance of God, another portion in actual sin and disobedience, and perhaps another in a false worship, obeying rather the commandments of men than those of God? Is it worth while for such a one to begin yet living to the glory of God?—Yes, most certainly; for "the times of this ignorance God winked at: but now, mark, NOW! commandeth all men, young and old, and women too, everywhere to repent." And though you cannot recall your past lives, God is willing to give you repentance unto life, to give you faith, and if you are baptized according to his word for the remission of your sins, for Christ's sake they will be blotted out; you may enter upon a new life at the eleventh hour, and thus be saved by grace.

Yet you may do one thing more for the glory of God, which even the angels cannot do, and which we all ought to be willing to do, inasmuch as we are so greatly preferred before them. That one thing is, *We can suffer and die to*

the glory of God. This, you know, immortal, blessed spirits cannot do. They cannot suffer; they cannot die. On the other hand, the curse of sin rests yet so far on us, that we must suffer, and must die, whether we have lived to the glory of God or not. But by Christ, our Saviour's coming into the world, and by his sufferings and death the curse is turned into a blessing, and by his grace we may be enabled to suffer and die also to the glory of God. What could more tend to this end, as the sufferings of our Immanuel from the manger in Bethlehem to the cross on mount Calvary? By which God's love, mercy, justice, holiness, truth and wisdom was set in its fullest light?—And have not thousands of martyrs, out of love to their Saviour, and strengthened by him, suffered and died to the glory of God likewise? And who counts the number of those, who though not called to martyrdom, lived in humble obedience to their Lord, died daily to sin, suffered patiently, whatever the Lord saw fit to lay upon them, and died triumphantly in the full assurance of faith and hope, giving all the glory to God and the Lamb.

But are we done with praising and glorifying God, when our earthly pilgrimage is ended?—No, no! Those who have learned the angelic song here, have given glory to God here, have lived and died to the glory of God here, these will have part in the first resurrection, sit with Christ as kings and priests on the throne, and sing praises, *like* the angels, for ever and ever, to God and the Lamb;—but, *unlike* the angels, they shall sing a *new* song, which none could learn, not even the angels, but only those, which were redeemed from the earth, and this new song is called, "*The song of Moses and the Lamb.*"

"Be this my one great business here,
With holy trembling, holy fear,
To glorify my God;
Thine utmost counsel to fulfill,
Obey in all thy righteous will,
And suffer too thy rod.

Then, Saviour, then my soul receive,
Transported from this vale, to live
And reign with thee above:
Where faith is sweetly lost in sight,
And hope in full supreme delight,
And everlasting love."

* * *

SPIRIT-MANIFESTATIONS.

By the same.

Most of the ideas, presented in the foregoing article, were suggested to the writer, when he was led, as he thinks, providentially, to speak a word of warning to his hearers, with regard to that old deception, revived again in our own age and country, of seeking and believing in spiritual manifestations, whether by rapping, writing or otherwise.

The way he was led to speak on this subject, was thus:—On the day previous to the meeting the writer received a book from the binder, bound for his own use, wrapt up in a printed sheet. In the evening, at the house of the brother, where the meeting was to be, he had occasion to unwrap the book, and in the act of doing so, his attention was drawn to the contents of the wrapper. These were some 12 or 16 pages of a quite recent publication on "The great Question" of spiritual manifestations.

All that could be gathered from a hasty perusal of this fragment was briefly this, that not only common and simple people, but even a preacher of one of the largest and most respectable denomina-

tions, which may boast of a very learned, very pious and zealous clergy, and of a number of colleges and seminaries under their control,—yes, even such a college-bred, learned and pious clergyman under the impression, that it was his duty to try those spirits, was led astray by this delusion, scarcely fifty miles from here.

This specious plea, that we must "try the spirits," the writer of these present remarks considered as particularly dangerous, and caused him once more to lift up his voice, and to warn the people, showing, that since God had revealed to us his whole will by the Gospel, we had no need of these spiritual manifestations, should not heed them, not go near them, much less seek after them;—that if one should meet with something like such a manifestation, unsolicited, unsought for, it would be his duty, and not another's, to try that spirit, not by asking questions, but by the word of God; &c. &c.

On this subject, when we began the first article, we did not intend to say anything expressly, in as much as it had been treated upon already in a former number by a beloved brother; and in as much we thought if our dear readers would only realize their higher calling, their greater privileges, and their more glorious birthright, than even the angels possessed, it would be a sufficient safeguard against this and every other delusion.

But for fear of being misunderstood; for fear of missing an opportunity of warning our brethren and fellow-mortals; for fear of not being "pure from the blood of all men,' we have felt it our duty to say this much on the subject, and lay the following questions before our readers in the fear of God for their most serioms consideration:

1. Have we to look for spiritual manifestations, that will give us more light and better instruction in the ways of God, than the Gospel?—Let the reader find the answer Gal. i. 8.

2. Have we to look for spiritual manifestations tending to delude and deceive mankind?—See Matt. xxiv. 24. Mark xiii. 22. 2 Cor. xi. 14. 15.

3. Of what general character will these manifestations be?—See Rev. xvi. 13. 14.

4. What is the special character of the spirit proceeding out of the mouth of the *dragon*? Is it not blasphemy, infidelity, hatred of Christ and his Gospel, of his ordinances and his church?

5. What is the special character of the spirit proceeding out of the mouth of the *beast*? Is it not *beastly* lust, which knows no shame; which despises and breaks marriage-bonds, and defends and praises libertinism?

6. What is the special character of the spirit proceeding out of the mouth of the false prophet? Is it not that spirit, which professes christianity without obeying Christ; which professes regeneration without being born of water and of the spirit; which professes love to Christ without love to his brethren?

7. Have these spirits made their appearance? Are those rapping manifestations, any sign of them? Are there not also other signs?

Let the reader seriously contemplate and try to answer these questions for himself in the fear and from the word of God.

* * *

Communicated for the Visiter.

THE COMING OF THE SON OF MAN.

"*Zion* rejoice, lift up your voice,
Your Saviour will appear,

The Lamb once slain, will come to reign,
With you a thousand years.

Satan he'll bind, as you will find,
And Jesus will be King,
The saints he'll raise, to sing His praise,
And death shall lose his sting."

By *"the coming of the Lord"* several things are understood: sickness, and great distresses are frequently said to be visitations of Providence. Death also is sometimes termed the coming of the Son of man: but by *"his coming"* we are particularly to understand the second advent of our Saviour in the world, his coming in the clouds of heaven with power and great glory.

Then Satan shall be bound, the dead in Christ shall arise, and the saints of our Lord shall reign with him (on the earth) a thousand years.—This will be the most glorious and happy period that ever has existed in our world since that happy estate of our first parents in Paradise was lost:

What Adam lost Christ hath regained,
Salvation for a world obtained."

To treat fully on this important subject would fill many pages of the Visiter. I shall therefore offer only a *few* brief remarks and quotations.

A few words then on the time of his coming.—"But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Mark xiii. 32. Although that day and that hour is known but to the Father; yet the signs of his coming are foretold for the express purpose, that we may know when the time is *near;* hence the parable of the fig-tree.—

Our Saviour told his disciples, Matt. xxiv. the signs of the destruction of Jerusalem, and the signs of his coming. It is therefore evident that we may know when it is near. That we are now in the latter days, that the coming of the Son of man is now near at hand, we must admit, if we carefully read the scriptures, if we examine the prophecies of the Old and New Testaments, and observe the *"Signs of the times."*—

Have not nearly all the signs of his coming, foretold by our Saviour, already come to pass? Let us watch therefore, for we know not what HOUR our LORD doth COME.—But again, in six days God created the heavens and the earth and rested on the seventh day: the seventh year also was a year of rest to the Jews, and that year which followed seven times seven, or seven weeks of years was the great year of Jubilee.—"There remaineth therefore a rest for the people of God," and each successive rest appears to be more glorious, (one being typical of another;) from the fall of man to the final consummation of all things when even death itself shall die.

Then the last enemy shall be conquered and God will be all in all! But to our subject. The law having a shadow of good things to come, this "peaceable kingdom of the branch," the millennium therefore is the glorious antetype of the sabbath; (yet I believe that the final and complete antetype of the sabbath of rest, is not the earthly but the heavenly and new Jerusalem, after the final consummation of all things.)

The apostle declares that "one day is with the Lord as a thousand years, and a thousand years as one day." I understand from all this, that the great week of the world is seven thousand years, a thousand years being as one day, and the *seventh* being the great *sabbath* or millennium. If so, the time is near at hand; for we read Matt. xxiv. 22. "And except those days shall be shortened, there should no flesh be saved, but

for the elect's sake those days shall be shortened."

If our chronology is correct; and this view of the subject is the right one, (which I believe it is;) the time is near at hand, for as much as those days shall be shortened, so much the time shall lack of being full, when that eventful period shall come. Let us bear in mind the words of our Saviour, *"Therefore be ye ready;* for in such an hour, as you think not, the Son of man cometh. —Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods, Matt. xxiv. 44. 46. 47."

The apostle writes 2 Thess. ii. 8. "Then shall that *wicked* be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."— Then shall be the great sacrifice for the feathered fowls and beasts of the field, See Ezek. xxxix. and Rev. xix. and xx. "And it is said to the fowls and beasts, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and the flesh of them that sit upon them, and the flesh of all men, both bond and free, both small and great."

And I believe that when that wicked shall be consumed &c.—that then it is, in part at least, "that the kingdoms of this world will become the kingdoms of our God and of his Christ, and he shall reign forever and ever. Then will be a glorious time indeed,—they shall not hurt nor destroy in all my holy mountains, saith the Lord; they shall beat their swords into plough-shares, and their spears into pruning-hooks, and nations shall not learn war any more.

The petition "thy will be done in earth as it is in heaven" will be fulfilled, righteousness will cover the earth as the waters cover the sea,—And the elect, Jews and Gentiles will compose the Israel of God; the children of the promise being accounted for the seed, the Gentiles, saith the apostle having been "grafted in."—And so "all Israel shall be saved!"

"He that overcometh, shall not be hurt of the second death." Rev. ii. 11.

D.

For the Visiter.

"What is a man profited if he gain the whole world, and lose his own soul."

Matth. xvi. 26.

In love I will try to offer a few brief remarks upon the above question, which teaches that an immortal soul is of great value. But do men place a proper estimate upon their souls? Or can they, without the help of God? I answer, No. If it were so, all the devil's shops would soon be left vacant and desolate; men and women would seek salvation young; the mortal body would not be so much adorned with forbidden things. But they would take pains to save the soul, that immortal part of man that never dies.

Man is a compound being, consisting of a perishable body and an immortal soul. And it is to be remembered, that the soul was breathed into man by God. No wonder, it is everlasting. The Lord formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. Thus that part that God breathed into man never dies; but returns to God, who gave it, while the mortal body returns to dust till God shall bid it rise again.

Thus the soul is of great value because it came from on high, for a gift is generally valued according to the greatness of its giver.

For instance a king or queen bestows something to his or her friend; the friend will value it according to its source. So the soul is of great value because of the greatness of its source.

Again, it is of great value, because of the scarcity of souls. Though one might think this erroneous, for the world is full of souls; but remember, each man has *only one*, and if he loses that, all is lost. O should we not take care of that precious soul, that is immortal and everlasting?

Again the soul is of great value, because it cost the sufferings and death of the Son of God.

He has paid the debt for all. Here only we can properly see and appreciate the value of the soul. Our Lord might have been perfectly happy at the right hand of God, but he was moved with compassion seeing Adam's race sinking into ruin. He left the shining throne of heaven, descended upon this lower world, took upon himself the nature of man (sin excepted,)became acquainted with sorrow and grief, suffered and died the ignominious death of the cross;—all to save our souls. And now, is it too much for us on our part to deny ourselves of sin, crucify the flesh, for to save this valuable soul?

Again it is valued, because it is lasting. When this world shall have passed away, and the years of its lasting multiplied by ten thousand times as many more, the time of existence of the soul is but little shorter than when it was given.

But this is not all. If the soul is lost, it will be given to torment through eternal ages. Here again we can get a slight glimpse of the worth of the soul.

Again, would it be possible for a man to gain the whole world (which he cannot) it could profit nothing; for when the soul would sink, the world would sink with it.

And it is certain, that a man cannot enjoy more of the world, than will make his animal part comfortable, and then what profit could there be, if a man could even gain the whole world?

What folly 'tis for men to strive and toil and tug for heirs they know not, who? and by so doing perhaps lose the Soul!

I have now briefly noticed the value of the soul, and will now try to notice the value men generally place upon their souls when dwelling in darkness.

They take all pains to adorn the body, indulge the appetite;—all this is done and the soul is sold for a trifle.

Could the *drunkard* but see, that when he is drinking to excess, that he is drinking damnation, or in a milder phrase, his own destruction; methinks he must refrain from it.

Could the *swearer* but see, that he is but destroying his own soul, when he is trying to curse others. O, methinks it would certainly bring upon him a blush.

Could the *liar* but see, that all liars MUST have their portion in the lake that burneth with fire and brimstone; methinks, he would regard his soul.

Could the *proud* and *dressy* but see, that God is not well pleased with such, methinks, they would surely come down into the valley of humility. But men do all those things, because they do not appreciate the worth of the soul.

But what will I do with the nominal Christian, who has perhaps seen to a certain degree the worth of the soul? It makes me feel sorry to take a look around

and see him on the right and on the left. He is indeed willing to risk a great deal upon eternal things. He is willing to raise a family to the world, but finds it too much trouble to bring them around a family altar for to offer prayer in his and their behalf. He would perhaps have more pleasure in telling them a lively story.

O let us think of what we are doing! God has entrusted us with families, and he demands of us some care of those entrusted to us.

Can my children rise against me at the judgment bar of God and say, O father! had you instructed me in the way of the Lord, it would be better with me. I did not often hear you pray; I thought there was not much value in the soul.

How grieved we are, when our children suffer pain? But O let us think, how unhappy will they be, should they be so unhappy as to lose their souls, & suffer the eternal pains, where the worm dieth not, and the fire is not quenched?

Bring up a child in the way that he should go, and when he gets old, he will not depart from it. The nominal Christian is slow about going to meeting. He perhaps takes more pains in going to elections, sales and other public places, to serve the creature, and thus places but little value upon the soul. What pains, what trouble, he takes to indulge in this world's goods! I can well say, how sad our state by nature is!

O may God give us grace to appreciate the full value of our soul!

Dear brethren and friends. My unworthy and weak and faint prayer to an all-seeing God is, that we all could see and feel the *full worth of the soul.*

C. H.

For the Visiter.

OF THE SIGNS OF THE CHURCH OF GOD,

by which it is to be distinguished from all nations.

1.) All true Christians are known by the only saving faith which worketh by love, which, by the grace of God, operates in the hearts of men through the hearing of the word of God. And hence is not founded and built upon human creed, but alone on the word of God and is so effectual in its operation, that man is drawn and impelled thereby from all visible things, and the sinful pleasures of this world, to the invisible God and his heavenly kingdom.

2.) All true children of God are known by the second or new birth from above, which is wrought by the Spirit of God, internally in the heart by the putting off of the sinful lusts of the flesh; as a man obtains his human nature and properties by the first birth, so he is by the new birth made partaker of the divine nature, by which he should bring forth spiritual and divine fruits and the mind of Jesus Christ.

3.) The church or believers are known by the good works they manifest from their faith, as fruits of gratitude, which should not be done after the commandments of men in self holiness; but they follow Christ and his apostles as they commanded us, & walked before us. And with these divine virtues all true believers are clothed, that they may excel, shine upon, and enlighten all men, like a candle placed in a candlestick and a city set on a hill, and are thereby known and distinguished, as a good tree is known by its good fruits.

4.) The church of God is known by the glorious names by which she is honored and described by the Holy Ghost, such as a city and temple of the living God, in which God will move and dwell;

the Lamb's bride, and the daughter of Zion, a virgin undefiled, which is married to Christ by faith.

Now as in regard to all cities it may be especially known by the submission to the commands of their lord and king, to what power and jurisdiction they belong; so the church of God is known by this, that she acknowledges Christ Jesus as her only supreme head and king in all matters of faith, obeys him, and keeps his commandments. And as a pure virgin and bride forsakes father and mother, and all strange company, and yields herself to the will and obedience of her bridegroom. So all the children of God must separate themselves from all false worship, flee from the voice of strangers, and unite themselves again with Christ, hear his voice alone in the preaching of his commissioned ministers, and follow it in obedience, &c. &c.

T. D. L.

For the Gospel-Visiter.

THOUGHTS UPON THE NATIVITY OF CHRIST.

What sentiments of joy and gratitude should the Christian feel on this day, when he celebrates the birth of Jesus! How great is my wonder when I meditate upon the circumstances, which attended that glorious event! I represent to myself the Son of God in the lowest state of humiliation, clothed with a corporeal being, visible and weak as I am. How wonderful! the Son of the King of kings, whom angels minister unto, and adore, appeared a feeble babe, naked, destitute, and shedding tears, lying in a manger.

How prodigious the change from this humiliating and limited state of being to be elevated; the Saviour of mankind, upon the throne of eternal glory! When I reflect upon my own unworthiness, and the infinite majesty of Him, who offered himself up a sacrifice to human nature, and suffered every indignity, that the ingenuity of man could devise, to be my Mediator and Redeemer, I feel my admiration and astonishment too great for utterance; and when I discover such a love as infinitely surpasses what the best of men can possibly merit, a love beyond all my powers of conception or hope, I am lost in astonishment, and can only silently admire and adore.

To many individuals, at first sight, it may appear to be of little consequence to know the place of Christ's nativity: for we should regard him as our Redeemer, whatever may have been the circumstances, which attended his mortal life. But as it pleased God to declare the place, in which the Saviour of man should be born, it became necessary that it should happen precisely in the appointed place, that it might be one of the characteristics by which Jesus Christ should be known to be the true Messiah.

Bethlehem, notwithstanding its smallness, was a venerable place, since it was the abode of so many pious people, and that singular acts of piety and devotion had been practised there.

It was there the patriarch Jacob staid some time to erect a monument to his much loved Rachel. It was at Bethlehem that Naomi and her amiable daughter-in-law Ruth gave striking proofs of their faith and their virtue; and it was there that Boaz the generous benefactor, had his abode and his possessions.

At Bethlehem sojourned the humble Jesse, the happy father of so many sons; the youngest of whom ascended from the pastoral hook to the scepter of Israel. It was there that David formed

a resolution of building a house to the Lord, and showed himself the true shepherd and father of his people, when, at the sight of the exterminating angel, whose sword carried with it death and dismay, he entreated for the afflicted sufferers. At Bethlehem was born the prince Zerubabel, the descendant of David, who was the type of that ruler and shepherd, under whose banner Israel was one day to assemble, in order to enjoy uninterrupted felicity.—

Lastly, in this city appeared the Son God, who by his birth, laid the foundation of that salvation which, as Redeemer he purchased for the whole world. Therefore it is our duty whether our lot be cast in towns, in hamlets, or in cities, so to live, that the end for which our Saviour was born may be accomplished in us. Father of mercy, forgive us the faults we have had the misfortune to commit, and grant that in the awful hour of death we may lay our heads down upon our dying pillows in peace, and our spirits wing their flight to the realms of bliss. — — —

Dear Brother I send you these few lines, which if deemed worthy a place in the Visiter, you may publish.

L. D.

* * *

ON SELF-EDUCATION.

An Extract.

Advice of a lady to a little girl.

"I came to do you good. I want you to grow up to be a good, wise woman—fair and good and wise. And you can grow up so; it is in you. All yesterday I spent in selecting and classifying books for you, and preparing a written plan for your studies. I will send them over to-morrow, love. And you will follow my plan, and educate yourself, while I am gone. You will have no teachers, little one. No matter for that, no matter at all. Teachers, when they are good ones, are well enough for the STUPID and the SLOTHFUL;—but remember this, *that the greatest, the wisest, the best men and women, have been self-educated at last*;—that all in which they have transcended the rest of the world have been *self-achievements*. Remember, love, that all that is good, may be learned *of one's self*—and all that is best, *of* GOD.

* * *

Liberal actions are usually requited even in this life, and what you thus 'lend unto the Lord' is paid you again, at least, you lay up in store for yourselves a good foundation, a good treasure against the time to come; and though the poor and fatherless cannot recompense you, yet you shall be *fully* recompensed at the resurrection of the just. You shall be judged at the last great day chiefly by acts of mercy and charity, and what you *do* in this kind to the least of these little ones, our Saviour hath declared, that he will accept as done unto himself. By promoting the glory of God, the felicity of men, you shall not only attain to bliss and glory, but to the *higher* degrees of bliss and glory. An entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Dan. xii. 3.

* * *

The Christian religion is so salutary and beneficial a scheme, so plainly calculated for the service and interest of mankind, as well as for the honor and glory of God, that it is an act of the greatest humanity and charity, to plant and to cultivate it wherever we have any opportunity; and to see how happy kingdoms and nations are with it, and how miserable they are for the want of it, we need only compare the former flourishing state of the churches of Asia and Africa, with their present wretched condition, now they are sunk in superstition and ignorance, in slavery and brutality.

For the Gospel-Visiter.

THE PARABLE OF THE TALENTS.

Men are entrusted by God with different talents, some with more and some with less, and each man is accountable for the talents, be they more or less, wherewith he is entrusted.

Some men have five talents. Such are the rich, the wise, the great, and mighty of this world. Others are very much inferior to these, but yet superior to some others, and such may be said to have two talents. Others again have only one, who though they are not men of great abilities, yet are not without all ability; who, though they are not enduced with such various powers as the former, yet are possessed of some power; and there is no one, even the *meanest of men*, who is not entrusted with some talent or other. And the wisdom and power of the great Creator are more displayed, and the ends of his providence are better served, by this variety in the distribution of talents, than they would or could have been, had men been all of equal abilities, and all possessed *equal* talents.

God proportions his everlasting rewards, not so much to the number of men's talents as to the use and improvement that is made of them; for in the parable, to him who with his *two* talents, as well as to him who with his *five* made other five, it is said, 'Well done, good & faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

But though God principally regards the use and improvement that we make of our talents, yet thus much regard, I believe, is had to the number of talents, that he who hath a greater number and employs them well, will obtain *somewhat a higher station* in heaven, than he who hath a smaller number. For instance an apostle, who hath lived up to his knowledge, and discharged his duty, will, I conceive, have some *more glorious reward* than an ordinary Christian, who hath lived up to his knowledge and discharged his duty, as good men will certainly be happy, but good angels will, I apprehend, still be happier.

He who doubled his *two* talents is admitted into glory as well as he who doubled his *five*; but this latter, I conceive, is admitted into a *higher degree of glory*: "For unto every one that hath shall be given, and he shall have *abundance*." And it is observable that the talent taken from the unprofitable servant, is given to him who had *ten talents*; the one is distinguished and raised above the other in *this* world, and why should he not in like manner be distinguished and raised above him in the *next*? The one too will be more severely punished than the other if he uses his talents ill; and if he useth them well, why should he not be more gloriously rewarded? And what an encouragement is this to us all to take care and improve our talents, and especially to those who have great talents, and therefore are capable of making greater improvements, and attaining to a higher degree, a fuller measure of bliss and glory.

I observe from hence the great sin of doing nothing, of burying our talent in a napkin; for in the parable the servant did not squander away and consume the talent, he was only *afraid*, and "went and hid it in the earth," and brought it again entire to his Lord; but even for this the talent is taken from him, and he himself is condemned to be cast into outer darkness. And if he was so severely punished for burying his *one* talent, of how much severer a punishment shall they be thought worthy who bury *many* talents?

There is no man but what may become serviceable to his kind in one capacity or other, and whatever our sphere and condition, it is not enough for us to do no ill, but we must continually be doing *some good*. It is not enough for us to spend our time, innocently, but we must live *usefully*. It is not enough to avoid blame, but we must *merit praise*. All the talents which God hath given us, he hath given us to be employed for his glory and the good of mankind, and though to employ them ill be the greater sin, yet it is a great sin not to employ them at all.

Riches are talents, and we not only must not spend them in luxury and vice, but we must bestow them in acts of mercy and kindness. If these talents are buried in the earth, the very rust of them, as St James speaketh, will be "a witness against us." The not doing good with them is *doing ill*. In the parable of the rich man and Lazarus, it is observable that the rich man was not guilty of any other sin that we read of but only want of compassion to Lazarus, who was 'laid at his gate full of sores.' He lived at ease himself and little regarded the pains of others, and because he made no better use of his wealth in this world, he was tormented in the other.

In the account also which our Saviour himself hath given of the process at the day of judgment, we are instructed that not only the doing of evil but even the not doing of good, the not feeding the hungry, the not clothing the naked, the not visiting the sick, will draw down upon us that terrible sentence, "Depart, ye cursed."

Power and authority are talents, and how truly contemptible is a tool in office, one that hath the power to do good, and yet hath not the spirit to do it? What was the iniquity of old Eli, which brought down such heavy judgments upon himself and family? It was not that he was himself a vicious priest and corrupt magistrate, but "because his sons made themselves vile, and *he restrained them not*."

Learning and knowledge are talents, and they are not to be put under a bed or a bushel, but must be set on a candlestick, that they may give light to others. Concealed knowledge is little better than downright ignorance. 'Give attendance to reading,' St. Paul speaketh to Timothy, to exhortation, to doctrine; meditate upon these things—give thyself wholly up to them, that thy profiting may appear to all.

Time and opportunity are talents. "I have lost a day!" was a melancholly reflection to a heathen, and how much more should it be so to a Christian?—The devil tempts other sinners, but the idle man tempts the devil. "See then that ye walk circumspectly, not as fools but as wise, *redeeming* the time." The mind cannot be always fixed and intent on business, it is necessary for children, that they should have their diversions & amusements; but for the most part we may make one sort of business a relief and diversion to another; and we should never give way to pleasure, but that we may return to business again with greater life and vigor. All our vacant hours we may fill up with something useful in one kind or other; "Whether we eat or drink, or whatsoever we do, we may do all to the glory of God." Our very diversions and amusements we may so contrive as to be someway serviceable either to our minds, or bodies, or estates.

There is hardly any thing more mortifying to generous spirits, than the thought of living *useless*, and leaving no memorial behind them. It is better not

to live at all than to live to no purpose. Could we stop at doing nothing, it would be something more tolerable; but God knoweth, from doing nothing, to doing ill, from omission of duty, to commission of sin, is a natural and almost necessary progress. If we will not go forwards, we shall be apt to go backwards. If we will not grow better, we shall be apt to grow worse.

There are but three sorts of men in the world, the good, the bad, and the indifferent; and what will be the end and portion of each of these, we learn from plain testimonies of Scripture. If thou dost well, thou wilt be applauded with: *"well done good and faithful servant;"* if thou doest ill, thou wilt be condemned with: *"Depart from me, thou cursed, into everlasting fire."* If thou livest a mere animal life, eating, drinking, and sleeping, doing little or no hurt, little or no good, thy sentence will be, "Take away the talent from him, and cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth."

THEOPHILUS.

* * *

FOR THE VISITER.

"Come unto me all ye ends of the earth, and be ye saved."

My dear unconverted friends, this call is unto you. It is from the most high God. In his great love for you, He has given you this kind invitation to come to be saved from the pains of death, to be saved from the wrath of God. Ah, says one, how will our obedience to this call disrobe death of its pangs?—Well, I will try to tell you. But in the first place we must find out, what is meant by coming to God. Now it is a known fact, if we desire to go to any place, we first find out the way or the road we must go. Then when we have received the directions, we are prepared to go.

Thus it is with coming to the Most High. He has left on record the way we should travel, and that is, by obeying his commandments in all respects. Then he has told us, we should be saved and inherit eternal life at his right hand. Then my dear friends, turn in and walk with us in this happy path, that leads to life eternal, and ends, where pain and death are feared no more. And if you but obey the commands of God and have an excusing conscience, when the grim king of terror comes to strike you down with his icy darts,—yes, when your beating heart grows still, while your sight grows dim, while your cheeks become of an ashy hue, while your friends stand weeping around your bed, and all looks dark and gloomy around to your weeping relatives, if you have but come unto the Lord and received his pardon, you can look forward calmly to the hour when you must depart.

For then will all your pains be over, and all your cares be past, and your soul will be at rest in the bosom of the Father of the faithful, there to bask in the smiles of a dear Jesus, who once bled and died for you on the mount of Calvary, so that he might present you to his Father blameless. And oh what joys will our poor spirits then enjoy to see the Lord of the universe, who spake all this vast world into existence, smile approvingly upon us, saying, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord!"

And then you can look down into the dark and gloomy tomb with joy. For there once lay the Lord of glory, but he burst it asunder, and arose and ascended on high, and led captivity captive and thus assuring us that we too, will rise

at the great day when he comes to take his jewels home, and then we will be among that happy number, that will surround the throne of God, and sing the song of the redeemed of God.

Thus you see that by coming unto God it will overcome the throes of death. But, says one, how will our coming to God cause us to escape the wrath of the Lord?—For we know that he is too pure to behold sin with the least degree of allowance. But, my dear friends, if you will but live up to the requirements of God, as revealed to us, you will be saved by the blood of Jesus, that flowed for us all to cleanse us from all impurities; And this same Jesus stands at the throne of *God* pleading for us, and if we but do our duty, our names will be registered in the book of life, and a happy admittance granted into the joys of the kingdom of heaven.

Thus we will by the blood of Christ which we must obtain by obedience, escape the wrath of God. Then, my dear friends, throw aside the weapon of rebellion, and come out and list under the banner of king Emmanuel, and war against the power of darkness. Lay aside your pride for humility, and your desires after the goods of this world for treasures in heaven, and lay *by* those pleasures that perish in your grasp, for pleasures that never die. Yes, lay aside all your worldly desires, and visit the widows and orphans and from your bountiful stores supply their wants, and cause their hearts to sing with joy, and be a father unto the orphans, and keep yourself unspotted from the world, —then you will be prepared, when thy Master calleth thee, to give a good account of thyself, and enter into the rest he has prepared for you. And may the Lord grant that you may choose good at the hand of the Lord, and be forever blest is my prayer, Amen.

CEPHAS.

* * *

FOR THE VISITER.

TARRY YE HERE, AND WATCH WITH ME. Matth. xxvi. 38.

These are the words of our blessed Saviour to his disciples a few minutes previous to his being betrayed into the hands of wicked men. It appears as though the Saviour here was acting the part of a dutiful Son: He knew that his hour was come, and he wished to be watching. The Father had sent him here to perform a great work. He had accomplished that work, which the Father gave him to do, and he had no more to do but to suffer and to die.

He calls upon his disciples to watch with him. The Saviour wished to fasten upon their minds the necessity of watching unto prayer. "Watch and pray, that ye enter not into temptation. For the hour is now come, that I am to become subject to wicked hands, and be put to death, even the death of the cross. And the world shall rejoice: but ye shall mourn. But be of good cheer, for I have overcome the world. In me ye shall have peace, but in the world ye shall have tribulation."

"Therefore, when ye are tempted, refer to this place here. The burden of the sins of the whole world is upon me; but I have overcome the world. Whenever you are tempted or oppressed, refer to this place, and you shall obtain strength. For here I have obtained for you, and I will be with you, and keep you. Therefore let these words comfort you; though I must leave you a little while."

He now submits to death, the death even of the cross, and after he had been

crucified, and was yet remaining upon the cross, JOSEPH of ARIMATHEA begged his body, and laid it in the tomb. There lies that beloved one, that tabernacle, so pure, so holy, that the fulness of the Godhead had dwelt therein. The world of unbelievers now boasts of the great victory they have won. They have crucified the Lord of glory.

Their next step was to place a guard about his grave. They were exhilarated in their minds, and said boldly, This deceiver said, the third day he would rise from the dead. We will place a guard about the sepulchre, lest his disciples come by night, and steal him away. The guard was set, and they felt satisfied, that they had achieved and won the victory indeed. For He, whom they hated, is dead, buried, the sepulchre made sure, the stone sealed, and the watch set.

Christ had said to his disciples, Watch with me! But here we find others watching with him. Did they do it at his bidding? Out of love and respect to Him? For the purpose of furthering his cause, and perpetuating his divine doctrine?—No, no; quite the reverse. They were watching at the request of Christ's bitterest and most implacable enemies, the High-priests and Pharisees; for the purpose of crushing and annihilating the cause and word of Christ; and were ready for "large money given them" rather to propagate the most wicked lies, themselves knowing better, than to testify the truth. Would to God, they had no successors; but alas, wicked high-priests, self-righteous sectarians with the assistance of infidel rulers, have ever tried to watch and prevent a dead Christianity, a dead faith &c. from reviving.

But it is in vain, their watching. The triumph of the enemies of Christ is short. A day or two they may rejoice in thinking, that they have the body of Christ in their power, but the third day comes, and behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. And for fear of him the keepers did shake, and became as dead men. Notwithstanding the stone, the seal and the watch—Christ is risen indeed.

Yes, beloved, Christ is risen, and has ascended to heaven, to his Father and our Father, to his God and our God. There he lives and watches still as the good Shepherd over his blood-bought flock, and still he says to me and you, Watch with me. Not because he needs our watching, but because we need his watching, and because he requires of us, Watch with me. We are to watch over ourselves, our thoughts, desires and affections, our words and actions; and also over those committed to our care, our families, and whatever else is entrusted to us. But we must not watch alone, which will be unavailing; we must pray to the Saviour also, Watch with me!

This watching is becoming the more necessary, the more we see the day drawing nigh of the Lord's second coming. See Matt. xxv. 13. What said the two men in white apparel? Acts i. 11. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindred of the earth shall wail because of him." Rev. i. 7. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being

led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. iii. 17. 18.

Now, my beloved brethren and sisters in Christ, since we are looking and expecting our Lord, therefore let us be found in his service, laboring in his vineyard. He was once here in person, and planted a vineyard, that is, his church; he gave also a law to that church, by which all the labor should be governed. We are therefore to observe his precepts, and whatsoever he has commanded us, and follow his footsteps.

When he was tempted, he would resist it, and overcome it with the word of God. So must we. When he was accused by the enemies of the cross, he observed the law of kindness; he was quick to forgive; always watching for an opportunity to do good, to comfort all that mourn on account of their sins. Now to be watching, is to be vigilant, attentive; attentive to our inward emotions, that we may imitate Christ in all his ways, in our conduct towards our neighbors, towards our brethren and sisters, and towards mankind in general. Oh for a oneness in sentiment! Oh for that mind that was in Christ! Lord increase our faith! O Lord, revive thy work!

Greet all the brethren with a holy kiss.

J. H. F.

(Note. The above communication was so badly written, that our young men could not read it, and so we had to transcribe it, which indeed is sometimes our task, though we cannot refrain from expressing our wish, that all our dear and respected correspondents, who wish their communications inserted, would write them as plain as possible. Ed.)

Communicated for the Visitor.

A FEW WORDS TO THE YOUNG.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv. 7.

Young man, and young woman! Are you prepared to die? If you are, all is well. A few words therefore to those who are *not*. Dear friends, whoever you be! Have you ever taken your true condition into serious consideration? Have you ever calmly and deliberately considered your true interests?—Methinks, you have not; if you have, can it be possible that you would still go on in sin?

Suppose you should see one of your companions plunging himself into the foaming cataract, or leaping into a furnace of fire, would you think he had duly considered what he was doing? Would you not conclude, he was mad? Yet is not such precisely your own conduct, so long as you continue to live in sin?

If you die in your sins, where God and Christ is, you cannot come, for the wicked shall be turned into hell, and all the nations that forget God. The wicked shall have their portion in that lake of fire which is the second death.—Have you not often felt that all is not well? Certainly you have. Why not stop then and think? Why not return now, before you have gone too far from your father's house? Do you not know the uncertainty of life, and the certainty of death and the judgment?

We are not certain of our lives for a single day; no, not for an hour. Dear young friend! Youth is the best time to enlist in the service of King Emanuel, before the evil days come, before you have pierced yourself through with

many sorrows. You will not have "no pleasure" as the enemy would have you believe by living a godly life.

It is true, you will not enjoy those sickly and painful pleasures of the world, whose end is destruction; but you will taste a little of those real joys, that are unspeakable and full of glory. "Perhaps you have pious parents; if so, you are highly favored, and did you but know what tears are shed for you in secret! Oh that you but knew the feelings of pious parents for their children, seeing as they do the fatal snares that are set for you, and the dangers to which you are exposed.

May I entreat you that you bring not the grey hairs of your parents in sorrow to the grave. But return to the Lord while you are young, and you will never, NEVER regret it. Obey your parents for this is right and well-pleasing in the sight of God. Repent and believe the Gospel, and let us all obey it, and if we are faithful unto death, we shall then have a crown of life. Let us be up and a-doing that we may be ready when the bridegroom cometh, that when we come to die we can lay down these mortal bodies in peace, with the assurance, that we shall inherit life and immortal glory, with Abraham, Isaac and Jacob, and all the sanctified in the PARADISE OF GOD.

D.

* * *

Selected for the Visiter.

"PRAY WITHOUT CEASING."

At an association of clergymen on a certain occasion, it was proposed to hold a meeting for the purpose of considering the words of the apostle, "Pray without ceasing." The meeting was to be holden in a month, and, in the meantime, each clergyman was to write down his opinion and bring it to be read. A religious servant girl who lived in the house of one of the clergymen, overheard him talking about the matter, whereupon she exclaimed:

"What! a month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible!"

"Well, well, Mary, said the old minister, what can you say about it?" Let us know how you understand it,—can you pray all the time?"

"O yes, sir; the more I have to do, the more I can pray."

"Indeed! well Mary, do let us know how it is—for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning, I pray, Lord open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look to God as my Father, and pray to the spirit of adoption, that I may be his child—so on, all day; every thing I do furnishes me with a thought of prayer."

Enough! enough! cried the old divine, these things are revealed unto babes, and hid from the wise and prudent." "Go on Mary." said he, "pray without ceasing—and as for us, my brethren, let us bless the Lord for this

exposition, and remember that He said, "that the meek will he guide in judgment."

So dear brethren and sisters, you can see from the above, that the Lord through the apostle has not required of his followers that which we cannot perform; that if we act consistent with the Gospel, we will not engage in any business whatever, that we cannot ask the Lord to help us.

Yes, dear brethren and sisters, we ought never to engage in any work whatever that we cannot consistently ask the Lord to help or strengthen us, to perform. O then let us be careful how we ask or pray, that we do not ask amiss as the apostle James says, "Ye ask and receive not, because ye ask amiss." O then let us try to be consistent with the directions of the word of the Lord and remember that we must always use the lawful means that we may obtain the things, that we day by day stand so much in need of.

J. H. G.

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CORRESPONDENCE.

OBITUARY.

Departed this life on the 15th of November last our beloved brother SAMUEL BOWMAN of BOWMANSMILLS, ROCKINGHAM co. VA. aged 66 years, 5 months and 14 days.

Though always a lover of the truth, and a friend of the brethren, he did not become a member until last summer, and after enjoying church-fellowship here below only a few months, as may be truly said, in the spirit of a first love, he closed his earthly pilgrimage in the Lord Jesus, as we hope in exchange for a better world.

"Time like an ever rolling stream
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the op'ning day."

Alas, how swift the moments fly!
How flash the years along!
Scarce here, yet gone already by,
The burden is a song.

See childhood, youth and manhood pass,
And age with furrow'd brow;
Time was—time shall be, turn the glass—
But where in time is Now?

Time is the measure but of change;
No present hour is found.
The past—the future fill the range
Of time's unceasing round.

Where then is Now?—In realms above
With God's atoning Lamb,
In regions of eternal love,
Where sits enthroned "I AM."

Then pilgrim let thy joys and tears
On time no longer lean;
But henceforth all thy hopes and fears
From earth's affection wean.

To God let votive accents rise,
With truth—with virtue live;
So all the bliss that time denies
Eternity shall give.

J. K.

Communication (somewhat condensed) from Virginia.

* * *

Died on the 25th of November last in Stark co. Ohio sister ELIZABETH THOMAS, a widow, aged 70 years, 1 month and 2 days.

Communicated from NEW-BERLIN, Stark co., Ohio. by a brother.

Joseph S.

* * *

(Communicated by request.)

JOURNEYINGS OF THE EDITOR.

Though there were frequent calls and invitations from the East and West for personal visits, it seems to be our lot, rather to deny ourselves the pleasure of meeting occasionally with our beloved brethren at a distance. Knowing that there are other brethren better able both in body and mind, to make themselves useful in this way, we contented ourselves chiefly with attending to our manifol duties at home, hoping and praying that by our weak efforts through the Visiter we should not be altogether useless to our brethren abroad. Yet, whenever duty seems to call us out, we feel a willingness to obey, as far as we are able.

So upon urging and repeated request we undertook a little journey East, to attend a lovefeast in CLARION co. Pa. on the 8th of October. Setting out early in the morning of the 7th, we came next day after one o'clock to the place of meeting at Br. DAVID ESHLEMANS, a distance of about 64 miles, when the meeting had just commenced. In the evening communion was celebrated, and seldom indeed did we meet with a more attentive congregation, and a more quiet and respectful behavior of the bystanders and spectators, than we did at this time and place. It was truly a feast of love, and may the Lord grant his blessings to all, who partook, and all, who were present.

Next day, (Oct. 9.) being Lord's day, & another meeting appointed, the members met early in order to hold a choice for two deacons. This was accomplished before meeting in public, and then from 10 till 1, public worship was continued. After dinner a good many of the members left for their homes, while others remained to ask counsel, propose questions, &c. and thus the remainder of the day was spent in pleasant and edifying conversation and exercises.

Monday morning (Oct. 10.) when nearly ready for departing homeward, we were surprised by the aged sister of the house with a request of staying another day, inasmuch as a young person wished to be baptized, before we went away. To this we could not consent, so it was finally concluded, that the members with the applicant should accompany us 6 miles on our way to the river-side, where baptism might be performed, and whence we could immediately pursue our journey. This was accordingly done; baptism was administered in the clear waters of Allegeni-river near EMLENTON, Venango co. in presence of quite a clever little congregation, hastily gathering together from the village, and after partaking a little refreshment at the house of a brother, living in the village, we pursued our way homewards, and when evening came; we had still accomplished 33 miles of travel that day.

Having staid all night with a friend near MERCER, Pa., on Tuesday morning being election-day, we went on our way home, meeting every where people bent upon the election, and wishing from our heart, that all would be as anxious, to make their own calling and election sure. Came home towards evening, and found all well, except my poor wife, who suffered since last sabbath excruciating pain in her side.

This illness seemed to put a stop to our further journeyings for the present, though we had contemplated a journey West, to which we were strongly urged by a variety of causes. But we submitted all to the direction of Him, who knows best, what is for our good, and tried to attend to our present duty at

home. Thus, under the blessing of God, the efforts of the physician and the means applied were so far successful, that our dear patient was out of danger in the course of two weeks, and urged us herself not to postpone our journey any longer.

So we (that is, the editor & son) left home on the 26th of October, and took the cars in COLUMBIANA, and arrived in GOSHEN, Indiana, next evening. We would have arrived several hours sooner, had we not been detained in TOLEDO three hours, on account of the great number of passengers, to accommodate which one more car had to be attached to the train after another, until eleven passenger-cars besides the baggage-cars were filled, and a second locomotive had to be prepared. More than 600 passengers were in the train, and we were told afterwards, that this was nothing uncommon.

Oct. 28. Having arrived in GOSHEN after dark, we walked early in the morning to our dear friend and brother ISAAC HOKE, who, after learning our wish to attend a lovefeast in the vicinity of our son and brother to morrow, kindly offered us his horse and buggy, which offer we most gratefully accepted, and went on immediately, having no time to lose. Passing through Waterford, and calling only a few minutes at sister, S. where we expected to find company, we went on by NEW-PARIS to brother F. L. who had already gone a few hours before. Having refreshed ourselves and creature we pursued our journey by Milford, Turkey-Prarie, Leesburg, and finally arrived, again after dark, at the house of our son and brother, finding his wife, the sister, in bed and afflicted with illness and pain. Our prayer was, that God in mercy would sanctify our present afflictions to our and our children's eternal good.

Saturday Oct. 29. Lovefeast at brother ISAAC SHIVELY'S in Marshal co. Walked to the place of meeting in the morning, and was rejoiced to greet a number of beloved brethren and sisters. At the forenoon-meeting John iii. was read, and commented upon by several brethren. One person made application for baptism, and water, suitable for the purpose, being at a considerable distance, (some 6 miles) it was late before the evening-exercises could be commenced. Yet, it is hoped, the ordinances of the house of God were all duly observed, the church edified, and all, whose hearts were open to truth, benefited.

Sunday Oct. 30. Meeting was continued till noon, when the brethren from a distance departed, and we also returned to the house of our son, afflicted with a violent headache.

Monday Oct. 31. Feeling somewhat better, and the day, as for some time past, being very pleasant, I took a walk with my sons in the woods and marshes, and spent an hour or two at the raising of a house of a new comer in the neighborhood, who was also an acquaintance from Stark co. O.

Tuesday Nov. 1. Commending my son with his litte family (wife and one child) with all those under his roof to the kind care and protection of our heavenly Father, I took farewell of them, in order to visit some other friends and brethren. Dined with our dear brother J. S., and staid all night with my nephew S. L. They were all well, and glad to see us.

Wednesday Nov. 2. Went with the purpose of visiting our beloved br. P. R. but missing my way I came accidentally to the house of my dear relative & brother FREDERIC LOEHR'S youngest sister, where he was also at the time, and after dinner went home with him, sending

word to br. P. R. with a brother, whom we met on the road, where we would be, and wished to see him.

Thursday Nov. 3. Frosty. Br. F. L. went with me by Paris to sister S., where we dined; thence called at br. JONATHAN W., where the Y. M. had been last spring a year; at br. MANASSEH B. where we found his old father (past 80 years in age) quite unexpectedly, and where an evening-meeting was requested for next Saturday evening; and staid all night with our beloved br. JAMES T., whom with his interesting family we found all well.

Friday Nov. 4. Br. T. . . . having to attend a funeral at a considerable distance, we left there early, and found it very cold traveling in an open buggy. Warmed ourselves in Goshen, and then went to see SAMUEL C's., being relations of ours, and members in the church, and in the afternoon returned as far as sist. S. . . . . to whom another grand-child was born in the house, since we had been here.

Saturday Nov. 5. Went to a council-meeting at br. MARTIN RECORD's in Turkey-creek church, where I met a goodly number of members, among them br. *Henry Neff*, *James Tracy*, *John Miller*, *Philip Rothenberger*, but were sorry not to find old br. JOHN LEATHERMAN also. Towards evening the before-named brethren went with us to br. MANASSEH BAER's, and had there an evening-meeting, where the word of God was preached with power, though myself being, on account of hoarseness, unable to speak scarcely anything.

Lord's day Nov. 6. Went with br. H. NEFF to meeting at *Waybright's*, where Rev. iii. was read, and I tried, notwithstanding my hoarseness, to say some little as a farewell to my dear Indiana-brethren. After meeting counsel was held in a most solemn case, that can come before a church, and then I bade farewell to members and friends, and lastly to my son, who had come thus far with his brother, with heartfelt sorrow, yet with hope. Having concluded to turn our faces homeward to morrow, I went as far as br. *Isaac Hoke*, returning to him his horse and buggy, as far as I know, in good order, and with many thanks for his kindness.

Monday Nov. 7. This morning early br. Hoke took me on his buggy to GOSHEN, where we met on the depot brethren from far and near. Br. Manasseh B. . . had brought in his son and daughter in law, who still live in Stark co. O. and intended to go in the same train with us homeward. My son, who had staid several miles farther from town, arrived just, when the train was ready to start, a little before 9 A. M.

Getting on the *Express* train in *Elkhart*, we crossed Michigan with lightning-speed, and the Maumee Bay at *Toledo*, O. in the afternoon, came to *Cleveland* at dusk, and arrived at *Alliance*, only 30 miles from our home, about 10 o'clock P. M. thus traveling 320 miles in little more than 12 hours. If there were a direct route from Cleveland to Poland, as was contemplated some time ago, we might have been at home in the same time. But from Alliance we could get no nearer home that night, as no train was expected from the West before morning; so we sought a bed at the house of our friend J. S., and commended ourselves to God.

Tuesday Nov. 8. After breakfast, the first meal we took since yesterday morning, we were looking out for the freight-train from the West, the first that would go East on our course. It came on in due time, but had to stop in Alliance, until the Express-train from the East would have passed. However instead of the Express, the telegraph brought on the News, that the Express could not come on, inasmuch a bridge, over which the railroad passed, burnt down last night. So there, in Alliance, we had to wait a longer time, than it took us all the way from Indiana. Finally we got under way again after dinner, and arrived soon in Columbiana. But not being able to walk home, (9 miles) I had to stay another night with a brother in the vicinity.

Wednesday Nov. 9. My son, who had walked home, came this morning to take me home, bringing me the good news of all well at home, and mother better too; and so I soon found it, thanks to the Lord for all his mercies.

We cannot refrain from adding a few of those

REFLECTIONS.

which occupied our mind during the last journey West.

1. *About the planting of new churches.* In this respect the churches about GOSHEN, as perhaps many more in Indiana and the West generally, are patterns. Instead of moving one by one into the wilderness, each seeking a home for himself, without considering, whether he or his family ever may enjoy convenient church-fellowship, the first brethren settling in Elkhart co. had in a manner moved there in a body, preachers, deacons and members, and thus planted a church in the wilderness at once, and they and their children, while they possess goodly homes, enjoyed from the first the privileges and benefits of all the means of grace. Thus the children grew up in the nurture and admonition of the Lord, and came soon to the conclusion, to serve their Lord, like their parents, in apostolic simplicity, and such was the increase of the two churches in the vicinity of Goshen, that we have reason to believe that they are now not far behind the largest churches in the older states in number. And that they are not behind in true deeds of charity and brotherly love, one evidence we may be allowed to mention. A brother, who had the misfortune of being a popular and highly useful preacher, and the other misfortune, of being burnt out of house and home, was provided by the brethren with a new home, for which they agreed to pay, and make him a *Free Gift* of the same, and we confidently trust, that they will carry out their benevolent plan, and that God will bless them for it in time and eternity.

By the way, what we mean by the misfortune of being a popular preacher, and that such an act, as the one just mentioned, can not be construed as paying a salary to our preachers, as the general custom is among other denominations, is crowded out here, and will be shown hereafter.

2. We cannot omit altogether to say something on *Railroad-traveling*. This has wrought a wonderful change in the course of a few years. It has brought the East and West, North and South of our vast territory into close connection. Distance is no longer an obstacle; mountains and swamps are no longer impediments. Journeys, which would require heretofore weeks and months, can now be accomplished in so many days; or rather we may say, a journey of so many days travel on horseback or in a carriage, can now be performed in so many hours nearly.

But it is not only the quickest mode of traveling. It is also the most convenient and comfortable, and lastly the cheapest mode of traveling. If our time is at all worth any thing to us, we can save money by it, if we have even to pay full fare, which we have done so far in most instances, though we had been aware, that MINISTERS and EDITORS generally go at half-price, if not entirely free.

Thinking we had little occasion for traveling this way, we neglected to make application for a "Pass;" but as we would be willing, and feel it necessary to spend a little more time in traveling, rather than to be confined all the year long, a "pass" will enable us to visit our brethren a little oftener, than hitherto.

Finally, we would ask, Is there any arrangement for procuring tickets at half price for those, who will attend our next yearly meeting, as there was last year?

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POSTSCRIPT.

We thought, our journeyings were over, at least for a time, and that we could now pursue our labours quietly & at home, or if we should live till spring, travel only occasionally to and fro among our brethren in this our adopted country. But alas, how vain are our thoughts!—A letter from Germany, dated Novbr. 25. has reached us a few days ago, with the Macedonian call, "Come over, and help us." We are so surprised by this unexpected call, supported by the entreaties of an aged mother of more than 82 years, that we are unable to say more on the subject than this, Brethren, pray for us, that we may be enabled to decide according to the will of God, and that our staying at home or going abroad may be for the glory of God, the extension of Christ's kingdom, and the salvation of souls.

THE MONTHLY GOSPEL-VISITER.

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FOR NEW-YEAR.

[When we came home from our journey, we were so crowded and hurried with business, that we had no time to think or write something for Christmas or Newyear in season. So it happened, that what we ought to have given in the December-No. appeared in the January-No., and now we gladly avail ourselves of the following article from a new subscriber and correspondent, having nothing better to offer as a New-year's gift, though it came late to hand, and in consequence must appear late, but, we trust, not too late for doing some good. Ed.)

For the Visiter.

Eighteen hundred and fifty three with all its joys and privileges, and sorrows too, with all thy stirring events, thy rapid advancements we bid farewell. The records of mortality prove to us, we are hastening to the cold charnel house of the dead. These changing years passing over us, telling us as they pass, like way-marks on a journey we will come to the end. All this should make us look on the future, and ask, Are we ready for any change that awaits us?

The prophet Jeremiah said to Hananiah, „This year thou shalt die."

Many shall pass as in other years. Dear reader, what security have you, that you shall not be of that number? Life is the most uncertain thing in the world. This year you may die. You must die some time, and it may as likely come to pass this year as any other. Though now you can see no indications of approaching death, yet before the close of this year, you may be silent in death, and your deathless spirit gone to the world of spirits.

While thousands of our fellow-mortals have been removed during the past year, to enter upon the eternal realities of the untried future, we are still the living monuments of an offended yet gracious God. Many of our fellow-men have fallen beneath the stroke of death like harvest flowers, to repose in the valley's clod until the last trump shall sound.

The smiting hand which has swept away haman life, as though it were the sands of the shore, obeys no mandate but of the great God: and it becomes us as rational and intelligent creatures, to bow in submission to the rod, and having the Gospel faith, work out our salvation with fear and trembling.

The past reflections are suggestive of the untried future,
But the Gospel presents a brighter picture.

Here is the presence of God who abolished death by dying, and brought life and immortality to light by his resurrection and ascension.

There is the release from sin and all its evils; there too is life eternal, glory everlasting, immortal honor, the society of angels, the communion of spirits made perfect, there the saints will rise higher and higher while ages of eternity are passing on.

If then you are a christian, and are to die this year, lift up thy head, for your redemption draweth nigh. This year to

pass the pearly gates, to pass the jasper walls, walk the golden streets, and to dwell in the paradise above with the Redeemer.

Their conflicts o'er and their labors done,
And the ransom'd spirit at home.

Welcome then 1854. bearing with thee a present salvation inviting lost sinners to accept of it, and eventually be partakers of eternal salvation at God's right hand. Oh may none be left to say, The harvest is past, and the summer is ended, and we are not saved.

J. K.

* * *

Communicated for the Visiter.

ON TRINE IMMERSION.

Having noticed in the October No. page 117 a letter from a brother in Illinois, requesting through the columns of the Visiter, a treatise upon the action of baptism for a special purpose therein explained.

And seeing the request authorized by the peculiar circumstances, from which it has originated, I, though feeling my humble abilities, felt moved to respond; but was let hitherto on account of affliction in my family and other pressing engagements.

But being prevented from going to meeting to day by the heavy rain, I have concluded, to occupy the time in offering a few thoughts upon this interesting and important subject, hoping that even at this late period, though it may be too late for the particular case referred to, it may in other respects be of some service to my fellow creatures.

First, we are requested to give the best Gospel-authority for trine immersion, for which purpose we will base our premises upon the commission, delivered by our Saviour to his apostles, as recorded by the evangelist St. Matthew xxviii. 19. "*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*"

Here it would be necessary in order to a full developement of the matter contained in this text, to say something relative to the subject for baptism, and the power of the word representing this ordinance in general, as well as the trine application required by the arrangement of the language of this commission, but we presume it is not necessary in the particular case before us, supposing that there is no discrepancy in opinion upon these topics. However it may be necessary to make some remarks upon the word in order to the better accomplishment of our object.

It is universally acknowledged by all theologians, that the word used to represent this ordinance, never was translated into the common authorized english version; that it only was transferred from the Greek, and consequently remains a Greek word.

The word "*baptize*" in the english version is equivalent to the greek word "*Baptitzo,*" which is derived from the word '*Bapto*' the root of all that family of words, relative to baptism and acknowledged to signify immersion exclusively. (See Scott's commentary upon the third chapter of Matthew's Gospel.) Whilst it is necessary for the word '*baptizo*' to retain the radical idea to dip, to plunge, it signifies as we are informed, according to its usage more than simply to immerse, being generally applied, where there is a frequency of action.

I will note here, that in the absence of a knowledge of the greek language I am dependent upon the learned, who have written and with whom I have conversed upon this subject for my information.

I will here insert as an evidence of what I have said, a conversation that took place between myself and the professor in a Baptist-Seminary some time since. Being in his company, the conversation turned upon the action of baptism, upon which I asked him for his strongest argument in favor of immersion. To which he replied that the word representing the ordinance, was sufficient of itself. Upon which I remarked, that it seemed, that that was not sufficiently conclusive from the fact, that so many of the learned did not understand it so or at least practised differently. Upon which he replied, saying that he cared not for that, that his information was derived from the dictionaries themselves and that the first definition of the word "baptizo", was: immersing them again and again. (Does this not imply a repetition of the action?)

And again, I was not long since thrown in company with a learned young Baptist Minister, who had just graduated, with whom I had a free conversation upon this and other subjects. And amongst the rest, he asked me for our authority for trine immersion, which I gave from the commission, answering some of his objections by the way, and after hearing me through, he honestly remarked, that we had still a stronger argument in the use of the word itself, saying, that the word "baptizo" was generally applied to things where there was a frequency of action required, to which I replied, that he must acknowledge, that taking all together we were well fortified in our position.

The above explanation beautifully corresponds with the quotation made by PENGILLY of *London* in his work entitled: *The Scripture-guide to Baptism*, and published by the Baptist-Publication-Society of Philadelphia, and by the way a work valuable for its scriptural truths and historical evidences. He supposes this question to be asked,

"What is denominated the Greek church is now extended over an immense portion of the globe; is immersion observed in all the nations included in it?"

And, the PANTALOGIA under the article *Greek-church* thus explains, That part of the christian church, which was first established in Greece and is now spread over a larger extent of country than any other established church. It comprehends in its bosom a considerable part of *Russia, Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Cilicia, Palestine.* It may be observed that amid all their trifling rites they practice trine immersion; which undoubtedly is the primitive manner.

In this it seems to me that the wisdom of God was manifestly displayed in so overruling the translation of the New Testament, as to retain the original instead of suffering it to be translated as there seems to be no word in the english language, that would have embraced the same matter or fully conveyed the same idea, explaining at the same time the action and design of the ordinance, the action of which is: to *immerse repeatedly* according to the primitive meaning, and tropically by effect *to wash, to cleanse.*

We will now return and make some remarks upon the arrangement of the language of the commission. "Baptizing them in the name (and not in the names) of the Father, and of the Son, and of the Holy Ghost." It must be acknowledged that this is an elliptical sentence, and if the ellipsis be supplied, it would read: Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost.

It must be and is acknowledged by all unprejudiced grammarians, that according to the grammatical construction it requires three actions.

Now let us reason a little from these premises, and see, what conclusion it will bring us to. Suppose, we were commanded to be baptized in the name of the Father, without saying any thing about the Son and Holy Ghost, would it not require an action? And suppose, we were commanded to be baptized in the name of the Son, not mentioning the Father nor the holy Ghost, would it not require an action? And suppose we were commanded to be baptized in the name of the Holy Ghost, not mentioning the Father nor the Son, would it not require an action? If so, surely upon this hypothesis being commanded to baptize in each of these names, it would require three actions.

This being the only place in the whole New Testament, where the formula of the ordinance is described, of course all other places where it is spoken of or alluded to, must be subservient to it. As for example in Mark's Gospel xvi. 15. 16. we read, "*Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved.*" Of course the action must be according to the form where it is described.

And again, Rom. vi. 3. 'Know ye not, that so many of us, as have been baptized into Jesus Christ, have been baptized into his death, &c." Here again we have the ordinance spoken of without any thing descriptive of form. And so without particularizing farther upon distinct passages, for the sake of brevity, we just ask the reader to examine the whole catalogue of circumstances upon this subject for himself, and he will find, that we are correct in that, that if we wish to know any thing about the form, we must refer to the commission by St. Matthew where we will find the whole embraced.

But this view is objected to, because we read Rom. vi. 4, something about being buried &c., and this has certainly something to do with the form, as far as immersion is concerned. We admit it has, yet nothing farther, as we think, we shall be able to show in the sequel of this treatise, and shall pass it by for the present. But before we leave it, we will consider another objection to the trine action in baptism, deduced from this scripture, which has just presented itself to my mind.

We are told that there is certainly an analogy in some way at least between baptism as spoken of here by the apostle and the burial of our Saviour, and that our Saviour was only once buried, and so we should be only once immersed. If they would say we should only once be baptized, then I would agree with them, taking the same view of the matter what CHRYSOSTOM did in his day, saying in his 17th homily "Our Lord in the commission gave us three immersions and one baptism." We admit, that our Saviour was only once buried, but in that one burial it required more than one action, at least our Saviour's body had to be taken from the cross, carried into the sepulchre, and the stone rolled to the door.

Again it is objected, because the apostle Paul has said, Eph. iv. 5. "*There is one Lord, one faith, and one baptism.*" This seems to be the sticking point with many, and we are told, that if the word would have been properly translated, it would read: "One Lord, one faith, and one immersion,', and consequently if repeated twice would be three immersions, and as it must be, three baptisms. If immersion was baptism, then we agree that the argument to some extent would

hold good, but the premises being wrong, the conclusion is necessarily wrong.

We have already intimated, and now we shall go on farther, to prove that simple immersion is not Christian baptism. *Immersion* is simply to cover, to hide, to overwhelm in any thing, in which any thing may be plunged. *Christian baptism* is immersion of a penitent believer in water according to the pattern or form given by our Saviour.

If simple immersion was Christian baptism, then every person, who would go into the water, whether on purpose or by accident, so as to be overwhelmed, whether a believer or infidel, they would be a Christian Baptist, a child of God & an heir of the kingdom. But in order to Christian baptism it requires a previous preparation. It is indispensable in the first place to exercise repentance toward God, and faith toward our Lord Jesus Christ. Then, after we have evangelically repented and evangelically believed, if we are then baptized according to the commission, then, and not until then, have we received christian baptism. „Christian baptism is not the immersion of all persons, but the immersion of certain persons for certain purposes." *Carson.*

From the above we plainly see, that there is a difference between an ordinance, and the action in performing an ordinance; between a thing, and the mode of performing a thing. And we might go on farther to prove this fact by the following metaphor, for example I say, I sow my field in wheat. In order to do it I prepare my ground, I sow my seed, and then cover it. Here are *three* actions and *one* thing performed.

Again, we have another striking evidence of this fact, in the baptism of sufferings. Our Saviour says, "I have a baptism to be baptized with, and how am I straightened, till it be accomplished." In this baptism we see our Saviour in that dark and doleful night, in which he was betrayed into the hands of sinners, crossing the brook *Cedron* into the garden GETHSEMANE, withdrawing himself a stone's cast from his disciples, falling upon his knees and his face, praying to his Father, that if it were possible to remove this cup; but not as I will, but as thou wilt; and returning to his disciples, and withdrawing and prostrating himself the second time, and praying the same prayer; and so in like manner the third time, thus performing three distinct actions and yet accomplishing that one baptism.

So we understand that in this language the apostle had nothing in view, but the one form or ordinance of Christian baptism which they had all received according to the direction of that one spirit, by which they were all baptized into that one body. There is one body or church of Christ, and one spirit, by which you are called; not a diversity of spirits teaching one—one thing and another another thing, and all orthodox; but one spirit which our Saviour promised to send, when he should go away, that should guide them into all truth.

Therefore the apostle exhorted them, to keep the unity of that one spirit in the bond of peace, as they had all been baptized into Jesus Christ the one Lord, by that one form of baptism authorized by himself in the commission, having received that one faith, that he was the Son of the living God, and that all power was given to him, and having all power and authority, surely he had the right to institute such ordinances, or in other words, devise such means for the accomplishment of his objects as he in his wisdom saw proper and also to require a strict obedience to his requisitions, and

who is mighty to subdue those his enemies, who would not have him to rule over them.

How important to act carefully and intelligently in these matters, that we be not deceived, and receive for the doctrine of Christ the commandments of men! We will offer one more argument in favor of three immersions in the one ordinance of baptism, and then leave the subject, hoping that by the help of God the reader may be enabled to come to the true understanding of this important subject, and that all the mist of Sectarianism may be dispelled from his eyes and that he may be able to see his duty and be willing to renounce all other associations, and follow the greater light.

We are informed by the apostle John, that there are three, that bear record in heaven, the Father, the Word, and the Holy Ghost. Now here are three distinct persons, yet they are mysteriously and incomprehensibly one,—one in essence, one in power, and one in motive, and one in the mode of operation; thus forming a beautiful unity in trinity, three in one, and one in three.

So likewise in the triune baptism the candidate is taken down into the water, the principal part of the body sunk in the water, and never emerging, until the remaining part is immersed in the name of the Father, and of the Son, and of the holy Ghost, thus also forming a beautiful unity in trinity, one in three and three in one, one baptism and three immersions.

Being requested to give some historical evidence upon this subject, we will insert a few of the many for the gratification of our readers. We will commence with WATSON as acknowledged in his theological Dictionary. In his treatise upon the trinity and the different modes of baptism and the arguments in favor of each respective, in coming to immersion, says, 'that the advocates of this mode think comment almost unnecessary,& concludes by saying, that the primitive mode was certainly trine immersion.

N. L. RICE in his debate with ALEXANDER CAMPBELL, declares, and Campbell does not deny, that the primitive immersionists did perform baptism by trine immersion.

In addition to the extracts already taken from PENGILLY'S Scripture-guide to Baptism, we will insert the following testimonies in favor of trine immersion. Let it be noted, that this work is written by a Baptist, and endorsed by the Baptist church of the United States, being published by the Baptist Publication-Society of Philadelphia. First note the article in this treatise on the history of the Greek church.

Sir Picaut. Thrice dipping or plunging this church holds to be as necessary to the form of baptism, as water to the matter. Paedobaptist Examiner Vol. 1. page 268. Publisher's note at the bottom of the same, page 73. Trine immersion or immersing three times once in the name of each of the divine persons, was in use in the beginning of the third century. It was practised in England till the sixteenth century, and is still rigidly observed in the Eastern churches.

I will here add as corroborative of the above statement what is said of those Eastern Christians by Lieutenant LYNCH of Va. an officer in the service of the United States Navy, in his expedition to the Dead Sea, about five years ago. He says, whilst encamped at the place, where tradition says, that the children of Israel crossed the Jordan, and our Saviour was baptized, that very early one morning there appeared a procession of Christian pilgrims

amounting to something like eight thousand, coming to the river, that each one of this large congregation did either immerse themselves, or have another to do it for them three times in the water, and all having attended to it, they then left.

And now to proceed with the evidence of PENGILLY page 74.

JUSTIN MARTYR,

About A. D. 140, *Justin Martyr* wrote an apology for Christians, addressed to the Emperor, the People and Senate of Rome. In this work he describes the doctrines and ordinances of the church of Christ and on baptism has the following passage.

"I will now declare to you also, after what manner we, being made new by Christ, have dedicated ourselves to God, lest if I should leave that out, I might seem to deal unfairly in some part of my apology. They who are persuaded and believe that those things which are taught by us are true, and do promise to live according to them, are directed to pray and ask God with fasting for forgiveness of their former sins, and we also pray and fast with them. Then we bring them to some place where there is water, and they are baptized by the same way of baptism, by which we were baptized. For they are washed in the water in the name of God the Father, Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit."

We will here again annex a note of the publisher, upon this passage of JUSTIN MARTYR. He remarks, this is the most ancient account of the way of baptizing next to the Scriptures and shows the plain and simple manner of administering it. And REEVES, the learned translator of Justin, adds in a note: 'It is evident from this place in Justin, and that of Tertullian, that ponds and rivers were the only baptisteries or fonts the church had for the first two hundred years."

The Catechumen being brought to the baptistry was thus interrogated: Dost thou renounce the devil? Dost thou renounce the world? &c. &c. Ans. I do renounce them. Next he made an open confession of the faith, the bishop asking him, Dost thou believe in God? &c. to which the person answered, I do believe. And this is the form of interrogation the apostle is thought to refer to, when he styles baptism the answer of a good conscience towards God. After this confession is made, the candidate (Mr. *Reeves* adds) was thrice plunged under water at the naming of the three persons in the blessed Trinity.

BASIL A. D. 360.

By three immersions the great mystery of baptism is accomplished.

AMBROSE A. D. 374.

Thou wast asked, Dost thou believe in God the Father Almighty? Thou saidst, I do believe, and wast immersed, that is, thou wast buried. Thou wast asked again, Dost thou believe on the Lord Jesus Christ and his crucifixion? Thou saidst, I believe and wast immersed again, and so wast buried with Christ, &c.

Mr. *Reeves*. The ancients carefully observed trine immersion, insomuch that by the canons apostolical either bishop or presbyter, who baptized without it, was deposed from the ministry.

I have now given a synopsis of my views and information in favor of TRINE immersion, as gathered from the Book of God and historical authors, and would gladly give them upon those other topics, to wit, single immersion &c. But for fear of extending this already lengthy & somewhat tedious article beyond the limits of "Gospel-Visiter"-communications, and agreeing with WATSON, as quoted in this treatise, that, according to my humble opinion, that matter is so plainly unscriptural, that it needs no comment.

I will therefore just refer the reader to the word of God, where he will find after a careful examination of the whole catalogue of circumstances, where baptism was performed, that there is not one solitary evidence conclusively in fa-

vor of any other mode, than trine immersion, we need no other history but the New Testament; this is the humble Christian's lexicon, which, with the assistance of the Holy Spirit will guide into all truth,

Man's books with heaps of chaff is stor'd,
God's book doth golden grains afford,
Then leave the chaff and spend thy pains
In gathering up the golden grains.'
BERNARD.

As respects the time when single immersion was introduced we have the following: (See Mr. Reeves as quoted in the last extract on trine immersion in this treatise.)

WALL'S history of Infant Baptism part 2d chap. 9. In A. D. 1549. first appeared the exception for weak children, (that is for immersion). Four years afterwards the word thrice after the order to dip, was omitted. Sprinkling began to prevail about A. D. 1550 and within the time of half a century from 1550—to 1600. prevailed to be the more general, as it is now almost the only way of baptizing.

Bishop BOSSUET says, we are able to make it appear by the acts of councils and by the ancient rituals that for thirteen hundred years baptism was thus (by immersion) administered throughout the whole church as far as possible.

STACKHOUSE. Several authors have shown and proved that this immersion continued as much as possible to be used for thirteen hundred years after Christ.

As respects the action forward or backwards in the performance of the ordinance of baptism we acknowledge, we have no positive institute. This being the case we are compelled to take example for our guide. Then in order to decide, we must examine impartially the examples on either side and cast them into the scale of the sanctuary, and thus determine which has the advantage.

We will commence with the baptism of the fathers unto Moses in the cloud and in the sea. I presume, that it will be admitted, that Moses in a figure stood in the same relation to ancient Israel, as our Saviour Jesus Christ does to the new and spiritual Israel.

Moses the legislator of Israel, & Christ the mediator of the better covenant. For Moses said unto Israel, "A prophet shall the Lord thy God raise up from amongst thy brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you &c." This fact then being admitted, it follows as a necessary consequence, that the baptisings are to some extent at least analogous; that the baptism of Israel in the sea and in the cloud is or was an immersion, according to the true sense of the word must in all fairness be admitted they being obscured from the world within the walls of water and beneath the cloud that passed between them and the host of Pharaoh.

And I presume I might say, that no person that makes a profession of the name of Jesus would or could be so blind to reason or common sense as to imagine, that they turned around and passed over backwards.

And again, the apostle PETER in his epistle refers to the deliverance of Noah and his family from the flood as a figure of baptism. We would ask again in reason's name, Has the idea ever been conceived by the most prejudiced imagination, that those eight persons entered the ark backwards?

And again, we have an illustrious example of the posture in the baptism of suffering. Here we are informed, that our Saviour not only went forward a stone's cast from his disciples, but that he fell upon his face, and prayed to his Father in heaven.

And again we understand, that it is in baptism, that we are introduced into and recognized as members of Christ's visible church. Paul to the Rom. vi. 3. says, "Know ye not, that so many of us as were baptized into Jesus Christ,

were baptized into his death?" Gal. iii. 27. "For as many of you as have been baptized into Christ, have put on Christ." Now if we were to see an individual entering into a house, or into a town, or into a congregation backwards would we not at once conclude, that they were irrational! So upon the same hypothesis, we would conclude, if we were to see any person entering into covenant with Christ backward, that they were spiritually deranged.

We will here again venture to presume that all will cordially agree, that, baptism is a solemn act of worship, and if our presumption be correct, then it is virtually admitted, that it ought to be performed forward, especially if we are to take example for our guide. For where ever we have any definite information concerning position in worship, it was a presentation forward.

For example the children of ISRAEL, when the fire came out from before the Lord, and consumed the offering upon the altar, they shouted and fell upon their faces. Lev. ix. 24.

MOSES invariably in his presentations to the Lord fell upon his face. See Num. xiv. 5. & xvi. 4. &c.

JOSHUA also in the presence of the captain of the host of the Lord, fell on his face to the earth and did worship. Josh, v. 14. vii. 6. Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord until eventide and the elders of Israel &c.

DAVID also with the Elders of Israel fell upon their faces before the Lord. See 1 Chron. xxi. 16.

Our blessed Saviour who is our pattern, as already noted, fell upon his face and prayed. Matth. xxvi. 39. The *leper* also, Luke v. 12.—fell on his face before the Lord, and besought him, saying, Lord, if thou wilt, thou canst make me clean. The *Samaritan*, who was healed by our Lord, turned back, (did not go backward,) and fell down on his face at his feet, giving him thanks &c. Luke xvii. 16. and last, but not least, we see that the heavenly host in their devotional exercises present themselves forward in the presence of God, "And the four and twenty Elders, which sat before God on their seats, fell upon their faces, and worshiped God." Rev. xi. 16.

Having now examined the examples favoring a forward action, we will investigate the other side of the case, and first we will take into consideration the language of the apostle Paul Rom. vi. 4. & Col. ii. 12. in connection as these two passages, seem to me to convey the same idea. And if I am correctly informed, they form the basis of the backward action in baptism. These passages certainly are figurative, and must consequently have reference to something apart from what is expressed, and that there must be a resemblance in some way between the figure & the thing prefigured, is a self evident fact, that cannot be denied.

But whilst it is indispensably necessary, that there should be a resemblance, it is not necessary that they should resemble in every particular, and for the information of the reader I will here remark, that I have taken some notice to this matter, and that when ever I have heard any one undertake to compare every particular point of a metaphor, before they would get through, they would get into insurmountable difficulties. We might here give examples, but it will not do under existing circumstances to enlarge.

Let it be observed, that when our Saviour or his apostles made use of a figure, that they had some specific idea in view, and when that idea was conveyed, the design of the figure was accomplished. For example the passover killed in the land of Egypt was a type or figure of the death of our Saviour; yet there is no resemblance in the manner of slaying the lamb, and the crucifixion of the Saviour. The point of similarity existing simply in the death and not in the manner of killing.

The offering of ISAAC upon the altar is also a figure of the death and resurrection of the Saviour; yet, there is no resemblance between the manner of Abraham offering his son, and the manner of the death and resurrection of our Saviour. The analogy existing simply in the offering and the resurrection.

And again, JONAH being swallowed by the whale is a type of the death and resurrrection of our Saviour;—yet there is no resemblance in the manner, in which Jonah was swallowed by the whale and the crucifixion, nor in the manner of Jonah being thrown out by the whale, and the resurrection of Jesus Christ. So then we come to the conclusion, that the only safe way to analyze a metaphor is to ascertain the point of resemblance, and then content ourselves. In this way we will save ourselves a great deal of trouble and avoid the danger of being misled in our conclusions.

With this view before us, we will return and examine the figure used by the apostles in the passages above referred to. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection.

Now we ask, what is the point of resemblance in this figure? Upon mature reflection I have come to the following conclusion; that as our Saviour was wholly obscured from the world when in the grave, totally overwhelmed (buried) in the heart of the earth, so in baptism we should also be totally overwhelmed, buried, in water, all of which is emblematical of being immersed, buried in the spirit and character of Christ. According to the Apostle our life being hid with Christ in God, being indeed dead unto sin, & alive unto God; having been planted or introduced into him or together with Him in the likeness of his death, we shall also be in the likeness of his resurrection, a striking analogy with an immersion in, and an emerging from the water, as in baptism.

Having then discovered the point of resemblance, let us be content without inquiring how or in what position the body of our Saviour was laid in the grave? The word has no allusion whatever to the position of the thing buried, but merely to the act of being buried, covered, immersed.

Now suppose for the sake of illustration, we carry the figure a little farther in its various bearings, and see where we will arrive. It is argued, that to carry out the figure of the burial of our Saviour as represented by baptism, the individual baptized must be laid upon the back, seeing that our Saviour was laid upon his back in the tomb. It is reasonable to suppose, that those who are so tenacious about particulars, certainly desire to be consistent. If so, then let us see, how this rule of interpretation will work.

We seek for a resemblance of the overwhelming, we seek for a resemblance of the laying upon the back; then we must also seek a resemblance of the three days in the grave. What is the analogy in this point? Shall the candidate lay in the water three days? This is certainly the most reasonable conclusion. But this will not do. What then is the alternative? It must have its signification; it must signify a triune action. This, dear reader, will do to talk about; but, like immersing backwards, has no authority from the figure.

But as we have already shown, nothing more is necessary to the analogy of this figure, than to be immersed without regard to position or any thing else. And for the correctness of this view, we have the authority of one of the ablest defenders of immersion, that has ever written upon this subject, and who by the way was a member of the single immersionist school.

In reference to the figure before us he says: "If the baptists set any value

on the manner of putting the body of the baptized person under the water, in my opinion they come under the same censure. Mr. Erving's whole dissertation on the Jewish manner of burying the distinguished dead, hath no bearing on the subject, between immersion and burying in any manner there is a likeness; it is nothing to our purpose to make the likeness dramatic."

CARSON.

We would only say in conclusion, that we have not a single example of worshiping backward, but that we have a few instances of backward action in the word of God. But in these it invariably reflected dishonor upon the actors. We will refer you to the passages, and you can examine them for yourself. 1 Sam. iv. 18. Isaiah i. 4 and xxviii. 13. John xviii. 6. Rom. i. 10.

We have now given you our views upon these topics in a condensed form, candidly and fairly, according to the convictions of our mind, as derived from the word of truth; without the least design to wound the feelings of any, my only motive in undertaking and prosecuting this little work was to try by the help of God to assist the inquirer after truth upon these important subjects, which has caused your humble servant much serious and laborious reflection; but a man's hand is in it, one too full of imperfection. Therefore I advise all, into whose hands it may fall, to analyze it carefully by the unerring word of God, and reject all that may be inconsistent, and pray God our heavenly Father in the name of his Son, in behalf of your poor but confiding brother. — —

LAZARUS.

[Welcome, and well done, dear brother *Lazarus*, notwithstanding the length of the article; God bless you for your labor of love. We hope now, that this matter is sufficiently cleared up; and that in order to condense as much as possible, we shall be permitted to pass by the other communications on the subject, that have come, or may yet come to hand, unless some new argument is offered. Ed.]

FOR THE VISITER.

SOMETHING ABOUT CHRISTIAN OR SAVING FAITH.

The question is often asked, What is faith?—It is so often mentioned in holy writ as the necessary and indispensable condition of our salvation, and our Saviour himself declares, that the want of it will bring damnation as a necessary consequence; it is therefore certainly of the utmost importance for every one to know, what that faith is, and whether he is in possession of it?— Let us then try to seek an answer to this momentous question in the fear of God, and in child-like simplicity. Without troubling ourselves with the definitions and opinions of the learned, we will at once go to the unerring word of God, and to our own experience.

1. PAUL says, Heb. xi. 1. *"Faith is the substance of things hoped for, the evidence of things not seen."* This, then, is the divinely-inspired definition of faith in general. To illustrate this, let us suppose a little child comes to his mother, and asks, Will I always be so small, so weak, so ignorant, as I am now? The mother answers, No no, if your life be spared, & you will receive & obey the instructions of your parents and teachers, you will grow taller, and stronger, and become wiser and better and happier every day, until you are a man. Now if the child understands this, agrees to it, and trusts implicitly in his mother's word, fully resolved, to fulfil the conditions on his part, that child hath in reality that faith, which is the substance of things hoped for, the evidence of things not seen, though, we must add, it is only *natural Faith*. All men have this natural faith, & if it was not weakened and often finally destroyed by the deceitfulness of other men and of our own sins, there would be no infidels. On the

contrary it would lead all to religious, and even to Christian and saving faith.

2. Having seen what faith is simply, naturally, let us now see, what is *religious faith*? The inspired word gives the answer, Heb. xi. 6. "*He, that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.*" We have ventured to say before, *that all men have* NATURAL *faith*, and we feel now free to say, *that most men have* RELIGIOUS *faith*. This the apostle affirms even of HEATHENS, when he says, Rom. i. 19. "*That which may be known of God, is manifest in them; for God has shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.*" By virtue of this religious faith, that there is a God, and that there are future rewards and punishments, every nation, sect or denomination with very few exceptions tries to worship God *according to the traditions* handed down to them from their ancestors.

Though there is a vast difference between the most intelligent and most pious members of so-called Christian sects, and the most superstitious of idolators, truth compels us to say, (God knows, how reluctantly!) that notwithstanding that difference they, nominal Christians, Deists, Jews, Mahomedans and Idolators, stand upon a level in this much, that "*the vail (of human tradition) is upon their heart,*" and charity constrains us to hope, that they are about *equally sincere* in their religious faith. Or can we doubt, that the poor Hindu, who prostrates himself before the car of Juggernaut, and is crushed to death, is not as sincere as he, who bows down at the confessional before a man, in order to get absolution, or rather, a new license to continue in a life of sin?

Hence we see, that sincerity in our religious faith is no criterion of its being based on truth, nor of its saving efficacy; neither are multitudes of professors of the same faith any evidence, that we may go safely with them. In a word, religious faith, even as defined by the inspired apostle, saves no man, for another apostle testifies, "*The devils also believe that there is a God, and tremble.*" Yet there is a reward promised to those who believe, that God is, and *diligently seek him*. What will be the reward? It is not expressed here, but since our Saviour has said, "Seek, and ye shall find," we may perhaps safely conclude, the reward will be for those, that diligently seek him, that they will find God in Christ, and in him saving faith.

3. We ask then lastly, *What is Christian or saving faith?* And here, oh my God, grant me grace so to speak, and so to write, that all, ALL, who may hear me, or read this, may be enabled thereby, to prove their faith. Yea, grant me wisdom and simplicity, and plainness of speech, that the most ignorant, the most simple, and even the most unbelieving may at least understand and comprehend, what true Christians mean by Christian or saving faith.

Seeing that I have to deal even with such as have no faith in the word of God or the Gospel of our Lord Jesus Christ, which we believe, I must speak after the manner of men, and make use in the first place of such reasons and arguments, which will be admitted and granted by All, whether Jew or Gentile, whether Mahomedan or Deist, not to speak of professing or non-professing Christians.

(Conclusion necessarily crowded out.)

Communicated for the Visiter.

TO MOTHERS.

Dear mothers! Have you ever considered the influence that you have over your children, to bring them up in the fear of the Lord?—If you have not, let me tell you, that there is a great responsibility resting upon you. For it is in your power to instill those sentiments in the hearts of your children, that will give you great joy in after life.

While your children are small, their mind is like soft clay; you can make any impression thereon you please. If then you take your child upon your knee, and tell it of heaven and of heavenly things, it will listen with great interest. It will cause its innocent mind to bring forth many questions, which if properly answered, will cause it to desire this place of happiness very much. And often will their little tongues prattle to you about that good Being, that took little children in his arms and blessed them.

Then it is your duty to tell them, to pray often to their Father, that is in heaven; to teach them the Lord's prayer, learn them to say it morning and evening, and teach them to shun all kinds of wickedness and bad company. Picture to them, as a mother can, the evil of the dram shop, those hells of society, where there has been so many fine talents destroyed, and also the gaming saloon. Teach to shun all places of idle resort, where the wicked congregate to learn more evil.

Yes teach them to frequent the house of prayer, and all will be well; for God will bless thy labors. This brings very forcibly to my mind a child of one of my near and dear relatives, and this same child is now at rest with its Saviour far above you starry skies. His mother told us, that often, when he was engaged in his plays, he would lay aside his play things, and say, he must pray. And then he would kneel down, and in his child-like form utter his little prayer. No doubt, but a smiling angel bore above that prayer, and laid it at the throne of God as one of those pure prayers that are truly acceptable there.

But this lovely little boy was brought low by sickness, and while he was suffering the most extreme pains, he would often say, he wished he was at home with those happy children, that are there. Happy child! thy request was granted. And now he is resting on the breast of his Lord.

And dear mothers, do you not want your children all to be good citizens of this country? Do you not want them to be respected by all those that are honest people? And I know you often wish, that they may all get to that land, where joy and peace abound. Then teach them the ways of the Lord. If you are unconverted, oh renounce your sins, for fear your children may be like you, and be banished from the presence of the Lord! Devote more time to training them in the path of truth, and less time to making useless and frivolous articles about their dress!

How many parents and mothers at that time when their children get a new dress on, tell them, oh how pretty you appear in that new dress, and praise their looks and dress, until they make the child think, it must be quite pretty. Now, dear mother, this is planting pride in your child, which may cause your heart many a pang.

And how often do we see mothers teaching their children things, that are at last the greatest evils which are in existence; such as teaching them to be ill behaved toward other children, or allow them abusing birds, kittens &c. which

will lead to cruelty and barbarity. Then, mother, let thy conduct be that of a true believer on the crucified Redeemer, and instruct thy children in the way of truth and soberness, and then will you see pleasure in your travail, and you will be blessed by him, who committed thy tender charge into thy care.

Thy poor brother feels thankful unto God, that he was blessed with a pious mother, who often took occasion to point me home to God, and to guide my erring footsteps in the path of peace. And I feel that is one cause, that I am now in the pursuit of that endless happiness at the right hand of God.

CEPHAS.

* * *

FOR THE VISITER.

"THOU HAST LEFT THY FIRST LOVE."

I have been sorely afflicted for the last four days, but this beautiful morning finds me with less pain than I had, & as affliction makes us feel more near to each other it also stirs us up to begin to reckon up matters between us and our God.

Well I would like to communicate a short piece for the Visiter, and O how little I feel to attempt it. But hoping, that if I can't do any thing good, that I may at least do no harm, then with this view I venture to draw my little bow and may the Lord direct my pen.

When we take a retrospective view of our doings since we set out in our pilgrimage, or in other words, since we set out to serve our divine Master, to try to live for heaven and immortal glory, and in this view see the missteps, the blunders we have made; see, how oft we have strayed in forbidden paths on the right and on the left; then upon all these imperfections could we look into our own sinful hearts, and there behold the spots as plain, as when we look into the glass, and see the spots in our faces, and then bring death before us and in our minds behold his pale cheek, and feel his icy hand; I say, when we thus view things, as we ought, we are then constrained to cry aloud, "My God, my God, save, or I perish!"

But I have wandered thus far and have not yet given the subject upon which I thought by the help of the Lord I would make a few remarks briefly.

Rev. ii. 4.

Nevertheless I have somewhat against thee, because thou hast left thy first love."

Now, dear brethren and sisters in the Lord, learn with me, while I try to make a few remarks on the above text. In the first place let me ask, Where is the church that can compare with the church of Ephesus? I say, where is the church that is possessed of all the good qualities that the church of Ephesus had? Of which the Lord spoke so well? Say you, what good works were there, that the Lord so much delighted in? Well, read the first verse, "Unto the church of Ephesus write, These things saith He that holdeth the seven stars in his right hand, &c." Second verse, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them, which are evil, and thou hast tried them, which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience and for my name sake hast laboured and hast not fainted."

Here are nine good qualities, that this church possessed. Now would we not suppose, if we possessed all these good works, that we were getting along pretty well? But oh dear brethren, let us hear the next verse, "Nevertheless I have somewhat against thee, (and what is that?) because thou hast left

thy first love." Now dear brethren and sisters, if we want to get to heaven, we must live the life of a christian while we sojourn here, and to live a christian life, we must live Christ-like; we must obey all his precepts and commands. But to return, let us apply the text to ourselves, let us take a retrospective view of our lives, and try to see, if we have not left our first love and let us remember from whence we have fallen. (See 5th verse.)

In taking this step, let us be sure, to begin at the right place, that when we first had our sins pardoned, O what a load we throwed off! Then it was, that we were happy; then it was, that we loved Jesus, who suffered and died for us, that we might live. O yes, beloved brethren, then it was, that we loved to be in the company of Jesus, loved to converse with him at home and abroad. O yes we then delighted in the service of our God; we then delighted to be found of our heavenly Father in secret prayer, and in family-prayer, and in short, we loved to be in the service of our God at home and abroad. O yes, while we continue in our first love, we will grow from one degree of grace to another, until, from babes in the Gospel at last we be perfect men and women in Christ.

We are directed in the Gospel to grow in grace and in the knowledge of the Lord. O then brethren and sisters, in the above view we find, that we have fallen from our first love. Let us remember from whence we are fallen, and repent! Yes, just as soon as we find, where we have departed from our first love, remember we must turn right back and do the first work. O, dear brethren if we have become careless about going to meeting, about saluting our brethren, about washing one another's feet, about partaking of the Lord's supper, or of partaking of the memorials of the sufferings and death of our adorable Redeemer, or in short about any Christian duty; yes, I repeat, if we have become indifferent about any of these, rest assured, so far we have left our first love.

I thought to close, but I have not said any thing to my unconverted friends. Dear friends who delight in sin, what shall I say to you? Will you still turn a deaf ear to your better knowledge? Will you still go on in the ways of sin and folly? Will you still say, go thy way for this time? O dear friends remember the longer you put it off, the worse it will be. Then let me exhort you to turn to God. Take the admonition of the Lord: oh hear him invite, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O I beseech you, dear dying friend, tarry no longer in the pleasures of sin, but flee for thy life. O remember that it is a fearful thing, to fall into the hands of the living God. O then turn, turn! for why will you die?

O hear the Saviour plead for you, "oh Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathereth her brood under her wings, and ye would not!" O then do not put it off any longer, for fear you will have to say "The harvest is ended and we are not saved." I intreat you again, Turn to the Lord, who will have mercy, and to our God, who will abundantly pardon. Yes he has died, that you might live! So I add no more at present.

J. H. G.

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And now abideth faith, hope, charity, these three; but the greatest of these is Charity—[Love]. 1 Cor. xiii. 13.

For the Gospel-Visiter.

HAVE FAITH IN THE WORD OF GOD.

Philippians iii. 17. 18.

"Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

The apostle presents two characters to us; those who follow him, as he followed Christ; and in the second place those, who followed him in their own way, not submitting themselves to the righteousness of Christ, but are going about to establish their own righteousness, not discerning the Lord's body.

The first characters spoken of are those, who receive the admonition of the apostle, that walk in all the ordinances of God's house blameless. I beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 1—6. There should be no divisions in the church of Christ, the apostle says, That there might be no schisms in the body. 1 Cor. xii. 25.

Have we this love, this hope, this faith, that works by love and purifies the heart? If so, we belong to the true church of Christ. If so, we will speak the same thing; for we are followers together with the apostle. "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." 1 Cor. i. 10. We are to be followers together with him, as he was with Christ; wherefore I beseech you, Be ye followers of me.

The apostle was led by the Spirit of God, and he wished the same Spirit to govern the church. It would be well for all, to search the writings of the apostle, and pray earnestly for the same spirit, and same mind, and the same judgment, that he had. We hear him saying, "For I am not ashamed of the Gospel of Christ; for it is the very power of God unto salvation to them that believe.

He informs us, that there is one Lord, one faith, one baptism. He submitted to the Lord, and received a dispensation of his Gospel, and was baptized. Therefore I beseech all of you, who have the privilege of reading these few lines, to submit to God, and receive his word, and be baptized, and pray for that mind, that was in Christ and keep the ordinances of God's house in love and humility and thou shalt be saved.

What shall we say of them that make light of the ordinances of God's house, and say, that they are nonessential to salvation? God pity them. Brethren, pray for them, for they are blind and cannot see; they are strangers to that blood, that bought their pardon on the tree. They will contend, they can follow all the fashions of the world, and still be disciples of Christ, when his word teaches us, that we should separate ourselves from the world, and be not conformed to the things of this world." Let God be true, but every man a liar. Those who have so much pride in their heart, and want to carry so much of the world on their backs, instead of the cross of Christ, we must say they are the enemies of the cross of Christ.

When the prophet looked upon such, he cried out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jerem. ix. 1. Who can look upon such a scene as this without having a sad heart? Especially when professed Christians speak light of the word of God? There is nothing that stings so deep as the lying tongue. What says the prophet? "Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezekiel xiii. 22. We have heard persons say, that they would like to attend to all the ordinances of God's house including feetwashing, but with the people to whom I belong, it is believed to be non-essential. It cannot be non-essential. Christ could not die, until he had connected it with the ordinances of his house. Brethren, let us gird on our sword upon our loins rightly, and put the trump of God to our mouths, and not hold our peace.

J. H. F.

For the Visiter.

"IS IT LAWFUL FOR A MAN TO PUT AWAY HIS WIFE?"

Dear brother in the Lord. I desire to drop a few lines according to promise on the important subject of Matt. xix. 3—13. or the question, "Is it lawful for a man to put away his wife for every cause?" The Saviour gives positive answer in the 6th verse. "What therefore God hath joined together, let not man put asunder." There is the point of God's intention with man in the beginning; plain and simple, not to be mistaken.

But why has God then said or allowed to part and give a bill of divorce? Why it is plain again, for the sake of the hardness of their hearts; but from the beginning it was not so," neither was it so intended. It seems that the marriage-contract has the singular effect of bringing man and wife into a union, not in mind only, (which ought to be so too,) but "one in flesh." Consequently by a departure from this band, 'adultery' is committed; no allowance is made "save for fornication."

This conclusion I think will be agreed to on all hands. "And whoso marrieth her, which is put away, committeth adultery, must be admitted. Now how is the subject further? The disciples say, "If the case of the man be so with his wife, it is not good to marry." The Saviour soon tells them, that "all men cannot receive this saying, save those to whom it is given.

Here lies some mystery, and the Saviour soon tells them, what it is. And what is it? Why, see the 12th verse. "And there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it. This appears to be the explanation of the Saviour, and shows conclusively, that he who would fall into the difficulty of or necessity on account of fornication to put away his wife, would have to make of himself a "eunuch for the kingdom of heaven's sake;" that is, he is to suppress the propensity of the flesh with the help of God "for the kingdom of heaven's sake," in order not to commit adultery.

Now it seems plain, that the one which is found in fornication, and is put away cannot be the one whom the Saviour hath reference to. But the innocent one, who for the sake of the fornication

of the other withdrew itself from the bonds of union by permission of the Saviour, but not to marry again. "But and if she depart, let her remain unmarried." 1 Cor. vii. 11.

Thus it seems that our Saviour allows a putting away for fornication; but yet he wants them to live the life of a 'eunuch for the kingdom of heaven's sake.' Paul allows a sister to depart from her husband, in case she could not live with him on account of his heathenish life, which in general was a practical adultery, if not carnally, at least spiritually. Then a sister that was forsaken or barbarously treated on account of her faith in the Lord Jesus Christ, was not bound to remain with such a husband, yet she had to refrain from marrying another, i. e. she had to live the life of a 'eunuch for the kingdom of heaven's sake,' then and in that case there will be no sin committed.

It is evident, that the one which is put away for fornication's sake, is as much unbound by the divorce as the other, yet our Saviour says emphatically, *that he who marries her that is divorced, committeth adultery.* But if she be entirely free by the permission of the Lord, and the other party, that is, the one who marries her, be a single man, where, it might be asked, is then the breach? — But it is plain, that the Saviour permitted a parting only in the one case, & then wants them to live an abstemious life, i. e. the life of a eunuch for the kingdom of heaven's sake.

J. Paulus.

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Selected for the Gospel-Visiter.

CHRIST BEFORE PILATE.

The Jewish people had rejected their heavenly King, and justly fell under the Roman yoke. Too well did Tiberius consult their froward and restless dispositions, in delegating his authority to one who permitted their malice to wield the sword which had been wrested from them by their conquerors.

Had they been suffered to retain the power of life and death in their own hands, they would not have been beholden to Pilate for the murder of our Lord.

Now, repining at their slavery, but at the same time not unwilling to cast the odium of this bloodshed on another, the great masters of Israel flock from their own consistory to the judgment-hall of Pilate. The sentence had been theirs, the execution must be his. They approached the Roman governor with assurance of success, they imagine that their numbers, their age, their authority, cannot fail of completing their triumph over Jesus of Nazareth.

But wherefore, O ye rulers of Jerusalem, do ye remain at the door of Pilate? Why do ye not enter that public court of judicature, to call for the justice ye are soliciting? Was it that ye would not defile yourselves with the contagion of a heathen's roof? Holy men! Your consciences would not suffer you to yield to so impure an act—your passover must be kept—your persons must be hallowed—while ye pretend to seek justice from the man, ye abhor the pollution of the place.

The lenient governor condescends to gratify their superstition. They dare not come within his walls: he goes forth to the bloodthirsty conspirators. There is more equity amongst Romans than amongst these barbarous Jews. Even Pilate begins the conference with the just and necessary inquiry, "What accusation bring ye against this man?" The priests and elders thought it enough that they had sentenced Jesus;—they expected no other than a speedy execution.

Civil justice must blindly second their murderous design. They deem it enough conviction that he is given up to secular powers—they have judged: Pilate must kill.

"*If he were not a malefactor, we would not have delivered him up unto you.*" What needs any minute investigation? Dost thou know, Pilate, by whom thou art addressed? Is this thine estimation of our sanctity? Had the meanest of the vulgar complained to thee, thou couldest not have shown more jealousy and suspicion. Our rank, our station, might have exempted us from such distrust. If our scrupulous observance of the law of Moses forbids us even to enter thy walls, how canst thou question the purity of our consciences After a full hearing, mature deliberation, and all possible regard to justice, we have sentenced this malefactor to death;—nothing more remains but thy command for its infliction.

O malice and iniquity beyond example! That must needs be notoriously unjust, which Pagans cannot hear without detestation. Pilate receives the base and wicked suggestions of the Jewish elders with deserved abhorrence. Do ye pretend holiness, and urge such injurious violence? If he be such as ye represent, where are the proofs of his crime? If he be not legally sentenced, why should he die? Is your complaint sufficient conviction? If I must decide, wherefore do ye prejudge? Can you imagine that I will condemn any man unheard? If your Jewish laws give you this liberty, the Roman laws give it not to me. Rather complete the work ye have begun: and if your prisoner is deserving of punishment, let him be punished to the extent of your delegated power. "*Take ye him, and judge him according to your law.*"

How palpably doth the tongue of these accusers betray the malice of their heart. They answered: "It is not lawful for us to put any man to death." Pilate speaks of judgment; they of death. Law is but a pretext;—judgment but a ceremony;—death is their object, and without this all their hopes are frustrated.

It was well that power should be restrained, where malice and cruelty are thus predominant. No innocence could be safe, if these sanguinary tyrants were uncontrolled. Indeed, their fury did not always confine itself within the prescribed limits. What law permitted them to put to death that holy and innocent Martyr, whose expiring voice uttered a prayer for his murderers? Even no law permitted them to procure that death by false and unjust insinuations, which they were not permitted to inflict. It is the wretched policy of hypocrites to seek a plausible pretence for the accomplishment of their crimes, and to make no other use of laws, whether divine or human, then such as tends to promote their hateful purposes.

(To be continued.)

Your weak brother in Christ Jesus.

J. W.

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Selected for the Visiter.

OBJECTIONS OF THE YOUNG ANSWERED.

(Continued from page 180.)

Objection 5. I might attend religion, but I have little leisure and have much else to attend to.

Ans. O my young friend, whatever else you may have to mind, the salvation of your soul should be your first concern; if you were sure of gaining a crown and a kingdom, what would this be compared with gaining a crown of glory and an

endless life of blessedness in heaven? The apostle Paul *"counted all things loss, that he might win Christ."*

Would a dying man say, I have so much else to mind that I cannot find leisure to take the medicines that under God may raise me from this bed of sickness? Would a condemned criminal say, I have so much business to attend to, that I cannot find time to apply for my pardon or to accept it, if offered? And shall a perishing sinner say, I have no leisure to escape from hell & seek for heaven?

"Seek first the kingdom of God and his righteousness, and all other things will be added unto you." Mind this one great business; let that one work be done without which you are undone for ever, and then you may comfortably attend to the other business of life. Delay is injustice to the God of heaven; if ten thousand pounds and a fine estate were offered you, would you say, I have too much else to mind to think of this offer now. And when God offers you Christ and salvation and heaven, will you neglect a Saviour and everlasting blessings for things for which you would not neglect a few hundred pounds or shillings, if offered by a fellow-creature?

Objection 6. I see no need of such strictness, and cannot think it necessary to make so much ado to get to heaven.

Ans. You are by nature corrupt and blind, and it is not what YOU may see, but what the ETERNAL GOD declares, that should be your guide. Your Judge will not inquire at last, whether you fancied it right to be in earnest in seeking the kingdom of God? but, whether you listened to his decisions? He says, "Strive to enter in at the straight gate,' "Labor for meat which endureth to everlasting life."

You think probably that a little formal religion will be sufficient; but he says to such, "Thou hast a name that thou livest, and art dead. I know thy works, that thou art neither cold nor hot; because thou art neither cold nor hot I will spue thee out of my mouth." If you speak of making too much ado about religion, will you stand to your own words at last? Will you say on your death-bed, that the most prayerful and religious that ever lived, was too earnest in getting to heaven?

Objection 7. I love the pleasures of the world, and when should I enjoy them except in my youth; I cannot give them up.

Ans. But has not God declared, that living in pleasure is being dead while we live? What will the end of your delights be? The pleasures of the world end in bitterness and gall; often do they leave a sting behind even here, and will sting the guilty soul with everlasting remorse hereafter.

The paths of worldly pleasure conduct to endless pain. Remember that unhappy lover of pleasure, whom the Lord describes in Luke xvi. He loved the delights of the world, and had them too, but died and awoke in hell. Ah dismal end of a pleasant course!

How short, how wretched is that pleasure, which ends in such bitter and eternal sorrow! And cannot you give up the sinful delights of a foolish world? You must give them up, or lose your soul. If you will not part with them now, you must at last part with them all and lose God and Christ and heavenly glory for them.

Objection 8. I might follow religion; but it is such a melancholy thing, that I fear it would destroy all my comfort in life.

Ans. My young friend, What is religion? Is it not the knowledge of God and the enjoyment of his love and favor? This constitutes the happiness of angels

and is that a melancholy thing? How you condemn yourself, & prove yourself to have a carnal mind, which is enmity against God, while you look on his service and love, as a source of gloom and dissatisfaction! Who is it, that tells you, that religion is a melancholy thing? It is a poor distracted and foolish world that speaks evil of what it knows not. It is true, the most pious Christians have sorrows peculiar to themselves. But their sorrows spring not from the religion they possess, but from the want of more; but even in their tears of humble grief, there is more true satisfaction than in the foolish laughter and noisy merriment of the carnal-minded.

T. M.

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CORRESPONDENCE.

For the Gospel-Visiter.

OBITUARY.

Philadelphia, Jan. 3d 1854.

"Blessed are the poor in heart, for they shall see God." Here are the words of One who could not err by speaking foolishly. We were reminded of them by the death of ELIZABETH RUBICAM, who for more than thirty years was a member of the German *Reformed* Baptist church in Crown Street, PHILADELPHIA, under the care of the late lamented brethren PETER KEYSER and JAMES LYND.

We have been intimately acquainted with her for more than five and twenty years, have been with her in sickness & in health; and have known her in bodily and mental afflictions of the severest kind, to be an Israelite in whom there was no guile. In the domestic virtues she was a pattern of excellence. As a wife and mother she was self-sacrificing, patient, loving and duteous. As a relative and friend, she was kind, courteous, and hospitable, ever ready to render a helping hand and a soothing word to those who stood in need, and while her intuitive perception of character was great, her christian charity was still greater, and was often exercised towards those who were less single-minded than herself.

It was of that holy kind, which "*Hoping ever, condemning never,*" would give a word of christian admonition and then leave every one to give an account to his or her God. To the poor, the widow, and the fatherless she was ever a friend and a benefactor, upon the principle "Let not thy left hand know what thy right hand doeth."

Having passed through the various vicissitudes of fortune, she knew how to sympathize, and though at several periods during her lifetime, she was a prey to great mental anguish and reason for a time became dethroned, yet in all her lucid intervals, she was a clear, a bright and shining light in the Christian church, and before the world, with a full knowledge of its baseness and corruptions, she lived simply and pure-minded as a child.

She closed her eyes upon things earthly on the 19th day of December 1853. and entered as we believe, the Canaan of eternal rest. She was buried by the side of her husband and son in the burial ground of the society of which she was a member, in Germantown. Her age was 77 years.

M. H. B.

* * *

Poland, O. January 18, 1854.

Beloved brethren in the Lord!

Your letter dated 2d inst. has come to hand, and caused deep concern and serious reflection with me, and in the fear of God I will try to answer it according to your request. And in the first place let me honestly tell and confess

to you, that some thirty years ago, before I ever had seen a brother, I was tempted the same way, as those brethren seem to be, of whom you make mention. I was then a young minister, freely entering into controversy with any one, who would attack my religious sentiments, be they Universalists, Sceptics, or Infidels even; but instead of my converting them, I found to my after-sorrow, that they almost converted me to their infidel-system. By the grace of God however, for which I can never be sufficiently thankful, I was enabled to see the danger I was in, and that I either must take the Bible as the infallible word of God, or give it up altogether. So I began to investigate the grounds of the divine inspiration of the Bible, and of every doctrine set forth therein with a sincere desire after truth, and though I had to give up much for truth's sake, I found at last much more than I expected, for I found not only the truth as it is in Christ Jesus, but also that church, against which the gates of hell shall not prevail. God be praised for his mercy extended to me in time and eternity.

When I reflect on those years of darkness, of doubts and temptations, I must often think, it has pleased the Lord to lead me through them, that I might be of some use to those, who may be tempted in like manner. So far from having any hard feelings when I hear of such things as you state, I have the most tender regard and fellow-feeling with such of my brethren, who hold such opinions, and I cannot but praise you, dear brethren, for the wise course, you have thus far pursued with regard to them. Yet I must say, at the same time, that so far from sympathizing now with those sentiments, I fully agree with the Brethren and the answer given upon the 15th query in last yearly meeting, and I hope, even those brethren, who hold contrary opinions on the subject, will live to see differently yet.

I will now try simply to relate in as few words as possible, how I was brought to give up that notion, which by the way is held by many free-thinkers of our day, viz. that there was no devil, no tempter, but the lust in man. After I was so far established again, that I could take the Scriptures of the Old and New Testaments as the revelation of God to man, and written by honest and faithful men inspired with the Holy Ghost, I began to search them on this point.

My chief reliance in regard to this matter being the words of James 1, 14. I examined this epistle first, and when I read carefully all, what James said on the subject of temptation verse 12—15. when I found, that in chap. 2d 19th verse he speaks of devils, that believe, and tremble, and again, chap. 4, 7. says, Resist the devil, and he will flee from you; I began to doubt, whether James did deny the existence of devils.

Well, I turned to the book of Gen. 3. to see what was said about the serpent. Having read it the question occurred to me, Who is the serpent? This question I found answered in Rev. 12, 9. and 20, 2. where that old serpent, which deceiveth (not only Eve, but) the whole world, is called the great dragon, the devil and Satan. Now here are four different names, applied to the same being or thing, and I thought, if the Holy Spirit meant nothing else by these four names but the lust in man, all the passages, where either of these names occur, must read good sense, if the word 'lust' were put in their place. But this I found, would not do, and came to the conclusion, that the devil and his angels must be something different from

vain, and from the lust in man. See Matt. 25, 41. 2 Pet. 2, 4. Jude 6. Rev. 12, 7—9. &c.

However when I finally read the account of the evangelists about how our divine Lord and Saviour „was tempted of the devil," see Matt. 4. and Luke 4. when I read in the Gospels so many accounts about casting out devils, Mark 9, 38. 16, 17. Luke 4, 41. 8, 2. 9, 1. 13, 32. and so much said about the devil, Matt. 9, 32. 12, 22. 11, 18. 13, 39. 15, 22. 17, 18. 25, 41. Mark 7, 29. Luke 4, 33. 8, 12—29. 9, 42. 11, 14. John 8, 44. 13, 2. &c. &c. I say, when I considered all these passages, I shuddered and was horrified at my ever thinking, if not saying, that there was no devil.

For I could not but see, that by denying the devil I would make Christ himself and all his apostles liars and deceivers, that I could not really believe neither in Christ nor in his Gospel, in short that I would deny the faith once delivered to the saints. Hence I saw no other way for me but to take Christ and his Gospel alone and altogether for the man of my counsel, and pray to God, "Lord, I believe; help thou mine unbelief!

I thought with this humble confession of my own errors, and simple relation, how I was brought to change my views on the subject, I would close my letter, and leave the result to God and his word, which is "mighty to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." But inasmuch as I have a little more space left, I will add yet a few remarks.

And first I would say, that I have purposely withheld any opinion of mine on the subject, as the Brethren in the yearly meeting did the same. The reason is, we do not want, nor claim a right to prescribe to our brethren, what they are to believe. We want all the brethren to search and examine the word of God, and believe accordingly. In this, I trust, all brethren agree, that the word of God, the whole word, and nothing but the word, is the true, and sure foundation of our common faith.

But it may be asked, Did not the yearly meeting judge already, that those who persist in holding such sentiments, could not be held as teachers, or even as members? Is this not judging before giving a hearing? Is it right, to disown members for mere opinions' sake? Let me answer this by saying, that in matters of doubtful disputation different opinions have existed and still exist, without the church taking offence, much less disowning a member for opinions' sake. But where the word of God is clearly revealed on any subject, there is no room for opinion, and if we form one still, that is at war with the word of God, the church has a right to admonish us to abide by the word of God, & if we persist, after being admonished again and again, the church has also a right to disown us, not for our opinion, but (take notice!) for rejecting the word of God, and not hearing the church. See Matt. 18.

To illustrate this, let me suppose, that I should be led to form and express the opinion, that there never was a Judas Iscariot, a Caiaphas, a Pilate &c. This might appear to some a very small matter, and we might conclude, that we could spare these bad characters, and still have a glorious Gospel. But I am sure, my brethren would tell me, these bad men form links in the whole chain of testimony of the Gospel of Jesus, & if you take out any of these links, the

chain is broken, and with the same right that you deny that there was a Judas Iscariot, you could deny also, that there was a Peter, a Paul, or even Christ. Thus they would show me, that it was no small matter, but that I was on the broad road to infidelity, and consequently could no longer be a brother.

But I must now come to a close, though there is much on my mind yet. Brethren, I hope this trial, which has come upon you, will be for your good. Only hold fast to the word of God, with watching and prayer. It depends upon your faithfulness, in a great measure, whether your erring brethren will be reclaimed or not. Present your case at the next yearly meeting, and meanwhile exhort all the members to a faithful study of the word. Let me hear again from you, and pray for me.

H. K.

* * *

We add the following for what it is worth.

Two men, A. and B. traveled together, being strangers to each other. A. speaking of a certain preacher, said that he gave the most solid and positive proofs that there is *no devil*. And indeed there cannot be found, now-a-days, any man of common sense who believes in the existence of the devil, or who will attempt to prove such a doctrine; I say, (looking B. full in the face,) I say, no man of common sense can believe in such an absurdity.

B. Sir, I lay claim to common sense, without pretending to any thing more, and I believe that there is a devil.

A. Ah! do you, sir? do you, indeed? I am astonished! I am astonished! Believe there is a devil! believe there is a devil! after what Mr. Rushey has said, and many others beside, who have with equal clearness proved the contrary? O, no sir, there is no devil; it is only a trick of the priests: there is no devil.

B. I suppose sir, you believe in the Scriptures.

A. O yes, sir, to be sure I do: it was from the Scriptures that Mr. Rushey gathered his proofs.

B. Well, then, do we not read again and again of the devil in the Scriptures?

A. Truly, sir, truly! but *devil* means only an *evil conscience!*

B. Ah, indeed! an evil conscience; an evil conscience; let us try it: "Now there was a day when the sons of God came to present themselves before the Lord, & Satan came also among them"—*an evil conscience* came also among them! "and the Lord said unto Satan"—and the Lord said unto *an evil conscience.*

A. O, sir, you need not go any farther there—to be sure, it does not mean an *evil conscience* there.

B. Well, sir, we will try it in another case: "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil"—to be tempted of *an evil conscience.*

A. (A little mortified) Why, yes, it does not seem to hold good there neither.

B. Let us try it once more: "And there was a good way off an herd of swine feeding. So the devils"—the *evil conscience*— "besought him, saying, If thou cast us out, suffer us to go away into the herd of swine; and he said unto them, Go; and when they"—the *evil conscience*—"were come out, they"—the *evil conscience*—"went into the herd of swine."

I have only to add, that the quotation was arrested here, and that the evil conscience of A. was so provoked, that you would have supposed him almost possessed, rather than the swine!

THE MONTHLY GOSPEL-VISITER.

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LETTER FROM BROTHER THEOKLITUS.

For the Visiter.

Dear Editor. I confess to owe an apology for my long delay in writing or communicating for the 'Visiter.' Believe me, it was not for want of love and respect to you and the cause you are engaged in; but for reasons satisfactory to my mind. First, there seemed to be no want of communications, and some of them very interesting and instructive. Secondly, it may not be so profitable to have too many communications from one correspondent, but rather from many, & these too on different subjects. And, by the way, let every correspondent be careful, that the subject he treats on is profitable either for doctrine, or for reproof, or correction, or instruction in righteousness, as these things are very much needed in this our day. For it is to be lamented, yet too true, that too little of the internal, the essence and life of the religion of the Bible, which we profess, is taught and practized among us.

My dear brethren. I am convinced that if the two great commandments,—Love to God,—and Love to Man,—upon which hang all the law and the prophets, were written in our hearts, instead upon tables of stone, we would be perfectly united together in one heart and one judgment. We would hear no more of differences between Eastern & Western, Northern or Southern brethren; no more new lights would arise among us ready to condemn the ancient order of the church, and to bring in new and strange customs, contrary to God's holy word.

It always grieves me to the heart to hear of brethren becoming dissatisfied with the external order of the church, & attempting to make changes contrary to the will and consent of the brotherhood. I stand in fear of such for several reasons. First they give evidence, that they think themselves wiser than others. Secondly they set themselves up as teachers of others. Thirdly they are unwilling to be taught themselves, but generally set at naught all good counsel. And lastly, they rebel against the united counsel of the church, and thus perish in their own devices. As an evidence of this we could refer to the fall of many, who are as warning monuments for us. —

But, says one, we live in a time of progress and reform, and does not the church need a reformation?—True, I think, a reformation is needed. But the question is, Where shall we begin?—Where have we erred?—Have we any reason to believe, that the church has erred in the outward ceremonies? Then let us reform, or I will rather say, it would have been reformed long since. Our advocates for reform in this would have succeeded;—their work, if from God, would have been blessed. But instead of a blessing it became a curse to them and all their adherents. Is such a reformation then desirable or well timed?

Yet that there is room for amendment or reformation, I presume all will admit. I fear the case with us at the present is too much as it was with the church of Israel under the old covenant about the time of Christ's first appear-

ance on earth. They were very zealous in the observance of the ceremonial law, but passed by the weightier matter of the moral law, judgment or justice, mercy, faith and the love of God, without which all the outward forms and ceremonies are useless and vain.

It was said by the Lord through the prophet, "It is shown unto thee, oh man, what is good, and what the Lord doth require of thee, namely to do justly, to love mercy, and to walk humbly before thy God." To do justly to whom? To myself, to my companion, to my children, to my brethren, and then to all men. Let every one ask himself or herself this question, Do I do this? Do I do unto others as I would they should do unto me? Let every one examine himself well, being assured, that if we do not in every thing, under all circumstances, and towards God and man do that which is lawful and right, we will be adjudged as transgressors of the law.

But, methinks, I hear one say with the young man, "These things have I observed from my youth." Be not too sure, but examine again and see whether self or self-interest does not pervert your judgment? Let me propose a few queries for your and my consideration. Are we just to ourselves, when we indulge in any thing whatever, that is calculated to keep alive our depraved nature, or the old man within us? Are we dealing justly with our children, when we indulge them in pride and fashion or any thing that is calculated to help them on upon the forbidden path of vice & folly? Is it not rather adding fuel to the flame which will eventually consume them, if not prevented by the grace of God. In short, to do justly is to do right in every thing; to do right is to be righteous: to be righteous we must put on the righteousness of Christ as a garment, that is so as to follow his example and precepts as far as lays in our power. A strict observance of these precepts has a salutary effect upon society; it begets confidence among neighbors, creates love among brethren, and is productive of much good, if so

Secondly we love mercy. "Be ye merciful as your Father in heaven is merciful." Mercy rejoices against judgment. This divine and heaven-born principle, so highly recommended, forms such an important and essential part in the economy of grace, or the religion we profess, that its effects will be felt or realized by those who are truly the objects of mercy. The afflicted widow, the destitute orphan, the poor, the needy are led to bless the helping hand of mercy. Oh let us remember, that unless we show mercy, we have no promise of obtaining mercy. Neither have we any evidence that we are the people, we profess to be, the children of God and heirs of the kingdom of grace.

Thirdly we must walk humbly before God. No one will walk humbly with God, unless he loves God. No man will love God, until he is born of him, and the love of God is shed abroad in his heart by the Holy Ghost, and by it we are united to the God of love, & conformed to the image of his dear Son. Love then is productive of much good. Yea, it acts in the believer as a consuming fire, burning and consuming all combustible materials, and purifying the soul. "But the pure gold sustains no loss thereby." Thus God is a consuming fire to the believer in this life, and to them, who are not under its divine influence in this life, he will be a consuming fire in the world to come.

Thrice happy thou on whom he acts in the time of grace as a refiner's fire, and as a fuller's soap, and art thoroughly purged, now while it is called to day; "for the night cometh, when no man can work." Remember, oh remember, that the purifying and sanctifying work of grace in the soul is carried on and maintained by this divine and heaven-born principle, and when love grows cold, the work of sanctification ceases.

The prayer of the Saviour, "*Sanctify them through the truth; thy word is truth*;"—will only be answered in those who continue to the end in the love of God, and as a necessary consequence in the obedience of the truth. For as long as love, the essential cause, exists in the heart, its purifying effects will be realized or maintained in the soul, and its divine and brilliant rays will shed a heavenly lustre abroad, that many will be led to bless the divine author of it,—God the Redeemer. Yes, he who in these things serveth God, is accepted of him, and approved of men.

Love is the holy oil poured upon the head of Aaron, by which he was sanctified and set apart to the office of the Highpriesthood. By it Christ was anointed to be a Prince and a Saviour, and a Highpriest over the house of God. By it the lamps of the wise virgins were and are kept burning; the want of it causes the lamps of the foolish to go out.

Oh trim your lamps, ye virgins wise,
That they may be bright, burning,
That when you hear the midnightery,
Behold the Bridegroom's coming!
You may be ready him to meet
Together at the marriage-feast,
Rejoice with him forever.

And oh ye foolish virgins wake,
Ere 'tis too late forever;
Remember what it takes to make
A burning lamp, and never
Do rest contented in your mind,
Till grace and love in Christ ye find;
For he alone can bless you.

Remember what the Spirit says in the Revelation, "Because iniquity doth abound, the love of many shall wax cold." Is this my case? Is it your case? If so, our lamps are surely gone out, and we are unprepared to meet the Bridegroom at his coming, but will hear him say, "I know you not." But "if any man love God, the same is known of Him."

These few thoughts I have penned for the serious consideration of all my brethren, to whom these pages may come. Let each and every one ask the question, Is there not room for a reformation in these things, and let us pray to the Lord, O Lord, revive thy work of grace in my heart; revive it in the souls of thy children, that they may love Thee supremely, and put on charity, which is the bond of perfection. Amen.

THEOKLITUS.

FOR THE GOSPEL-VISITER.

ON SINGING.

I will try to offer a few remarks on the subject of singing. It is no uncommon circumstance, when we go to meeting, to see some of our members sitting idle while others are trying to raise their voices together in singing forth the praises of God. Now singing is the music of nature. The Scriptures tell us, the mountains sing,—the valleys sing,—the trees of the wood sing,—and even the air is the bird's music-room whence they chant their musical notes.

Secondly singing is the music of ordinance. AUGUSTINE reports of himself,

that when he came to MILAN and heard the people sing, he wept for joy in the church to hear that pleasing melody. And BEZA confesses, that at his first entrance into the congregation, and hearing them sing Psalm xci. he felt himself exceedingly comforted, and did retain the sound of it afterwards upon his heart.

The Rabbins tell us, that the Jews, after the feast of the Passover was celebrated, sang Ps. cxi. and the five following Psalms; and our Saviour and his apostles sang an hymn, immediately after the blessed supper.

Thirdly, singing is the music of the saints. They have performed this duty in their greatest numbers, in their greatest straits, in their greatest flight, in their greatest deliverance, in their greatest plenties. In all these changes, singing hath been their stated duty and delight. And indeed it is meet, that the saints and servants of God should sing forth their joys and praises to the Lord Almighty; every attribute of him can set both their song and their tune.

Again, singing is the music of angels. Job tells us: "The morning stars sang together." Now, these morning stars, PINEDA tells us, are the angels; to which the Chaldee paraphrase accords, naming these morning stars *"aciem angelorum*—a host of angels." Yes, when this heavenly host was sent to proclaim the birth of our dearest Jesus, they delivered their message in this raised way of duty. No, they were not afraid to raise their voices together for fear of being heard or in fear of making a small mistake; but they were delivering their message in a laudatory singing," the whole company of angels making a musical choir. Nay, in heaven there is the angel's joyous music—they there sing hallelujahs to the Most High, and to the Lamb, who sits upon the throne.

Lastly, singing is the music of heaven. The glorious saints and angels accent their praises this way, and make one harmony in their state of blessedness; and this is the music of the bride-chamber. The saints who were tuning here their psalms, are now singing their hallelujahs in a louder strain, and articulating their joys, which here they could not express to their perfect satisfaction. Here they labored with drowsy hearts, and faultering tongues: but in glory these impediments are removed, and nothing is left to check their joyous celebrations.— — I hope these few lines will not be amiss in the Visiter. — — Yours

S. D.

* * *

COME OUT FROM THE WORLD.

Beloved brethren, and all whom this may concern. We are taught by the word of God, that we must come out from the world, if we want to be followers of the meek and lowly Jesus. Now, dear brethren, if the world is in the church, am I to come out from it, the church? I wish some able Brother would give some advice in this matter, through the Visiter.

Dear brethren, when I look around, I find, that one of the greatest evils that ever the world brought into existence, is still kept up by a great many of the Brethren, consequently the evil is in the church. I allude to the use of intoxicating drink as a beverage.

It causes me sometimes to feel sick at heart to hear even some among the heads of the church to say, there is no intemperance in the moderate use of liquor as a beverage, not seeing, that it is the most intemperate custom, that ever came into the world. I need not enumerate the evils, that originate from this custom. Why are not so many women

drunkards, as there are of men? Says one, O it is not respectable for them to use it as a beverage; but for men it is.

Now, dear friends, is it the degraded part of the community, that makes this a respectable custom, which brings thousands to the jails and gallows, and as many more to eternal misery?—We will all say, No; it is the higher class of men that cause it to be respectable. My dear friends, who are members of churches, and thereby profess to be lights to the world, reflect a moment, and you will see, that in this your light is become darkness, and that you are helping to bring temporal and spiritual death upon thousands of your fellow-beings.

I was much pleased to see in the last Visiter (Dec. No.) a communication on this subject. I think it is calculated to cause every one, that reads it, to see that the custom above alluded to, is not only the appearance of evil, but is the cause of the greatest evils that exist, and if this cause of evil is still more or less in the church, ought we not all strive, to have it eradicated from thence?

F. D.

* * *

ADDED BY REQUEST.

Against the evil of making, selling and using ardent spirits as a beverage our brethren have testified in the strongest terms many years ago in their yearly meetings, a few of which testimonies we take the liberty to annex here.

In the year 1781 (73 years ago) on BIG CONAWAGO the following conclusion was adopted unanimously:

"As regards the article about distilleries, we advise unitedly and heartily all brethren, who have them, that they should try to put them away, in order to escape the evils, so often resulting therefrom, and to avoid offence; and the brethren are therefore yet entirely united with the resolution formed three years ago on Pipecreek."

On the 7th of June 1783. at the yearly meeting at PIPECREEK it was said,

"At this great meeting was also once more unanimously concluded about that offensive evil, which was endeavoring to creep into the church, and by which so much mischief has originated, and the Brethren's counsel had been often already, that the distilleries in the church should be put away, but notwithstanding this from time to time still more were introduced into the church, therefore it is the unanimous conclusion at this time, that those brethren, who have distilleries, should be earnestly exhorted to put them away, and when they have been exhorted once and again in true love, and they yet will not obey the counsel of the church, and put away this nuisance, that then we could not break the bread of communion with them, and would have also to withdraw the kiss & the counsel from them, and this so long, until they are willing again to be counselled, as they also have promised in baptism before God & many witnesses."

Such, and still stronger testimonies were laid down at the yearly meeting, of 1789. and many others, which we pass by for brevity's sake, and would only wish our readers to remember, that our brethren did thus testify against that evil at a time, when almost no other voice was heard against it, when the business of making and selling liquors was tolerated in most other churches, and carried on by the most respectable men.

We will only add a few later testimonies of our yearly meetings.

At the yearly meeting in 1841. held in Somerset co. Pa. we find in the 11th article,

"Concerning the use of ardent spirits it was considered, that it is a *great evil*, leading to vice and crime, to destruction of peace and property, and to the ruin of body and soul, and that members of the church of Christ ought to refrain from the use of it *except as medicine*."

And at the last yearly meeting in Maryland (1853.) Article 38. the question had been presented,

"Is a church justifiable in expelling a member for the crime of drunkenness so long as members generally continue in the custom, whereby men are made drunkards?"

and the answer was,

"Considered, as drunkenness comes directly from moderate drinking, therefore every church should keep the advice of the yearly meeting to use no intoxicating drinks as a beverage (or common drink), and then they can consistently disown the brother."

Can any one say, after perusing the foregoing testimonies carefully, that the Brethren have not cleared their skirts with regard to this evil?—And if ministers and churches do their duty, will any of our members be able to say that they have not been warned, that they have not been exhorted again and again, to beware of this evil? That whenever a member became known to the church as being in danger of getting into intemperate habits, he was not faithfully dealt with, and, if he would persist in his dangerous course, was not finally disowned and excommunicated?—

But what will the church do more, if members use intoxicating drinks secretly, or under the pretext of using them merely as medicine; carefully hiding their propensity and excesses before the eyes of the members?— Should the church be prevented to expel a member for the crime of drunkenness, if the fact can be established by the mouth of two or three witnesses, merely because there may be some others secretly indulging in the same habit? Or should we, as our brother in the foregoing article asks, come out from the church on that account?—No, no; God forbid. May we not say with Simon Peter, "Lord, to whom shall we go? Thou hast the words of eternal life."

To Him then, brethren, let us go, who hath the words of eternal life, when we see evils, that our words cannot cure, that no temperance-society, no temperance-pledge, nor even a Maine-law can cure. To him let us go, and present the case of those, who wish to serve the Lord, and yet bring the "strange fire" of intoxicating drinks upon the altar of God. To him let us go, and pray for words of eternal life to be spoken to our tempted brethren, to persuade them to unite with us as one man and to strive with united strength, not our own, but the Lord's against this and every evil, that endangers our soul's salvation, darkens the light of the church, and throws dishonor upon Him, whose followers we profess to be, and whose meat and DRINK it was to do and to suffer the will of God.

Communicated for the Visiter.

THY WILL BE DONE.

How full of importance are these few words, which are found in the formula that our blessed Saviour laid down, not only as a rule for our prayers, but also as a model, of the state of mind we must be in, to approach our God with acceptance. Paul says, Let this mind be in you, which also was in Christ Jesus."

Let us then examine what that mind was; let us behold Him, in the garden

of Gethsemane, in the most bitter agony, when, as it would seem, all the powers of darkness were let lose upon Him. He prays with a deference to his Father's will; Thy will be done: whereas he afterwards says, (or at least intimates) that he could pray his Father, and He would send him more than twelve Legions of Angels. But how should the Scriptures be fulfilled?

The will of the Father, through the spirit of prophecy, had been revealed in the Scriptures; hence whatever favors Christ, as the only begotten of the Father might have obtained by prayer, he denies himself of them all, and, at once submits to the Father's will: thus, as an apostle says; "He gave us an example that we should follow his footsteps."

Now the apostle says "without faith it is impossible to please Him." It is for us then to examine ourselves, whether we are in possession of that faith, which will enable us in sincerity and in truth, to pray "Thy will be done." Whenever we wish to examine any thing we can do it the better, if we have a criterion or mark to go by.

We somewhere read: mark the upright, and behold the perfect man; for the end of that man is peace. Now the apostles have set forth the patriarch Abraham, as an example of faith, worthy of imitation; let us then try to apply the lesson to ourselves, which we are taught, in his offering up his only son Isaac. We hear of no murmurings, no complaints, or replies made on the part of faithful Abraham; but rather methinks I hear him praying in humble submission, in the language of his promised seed, "Thy will be done."

Brethren and sisters, who with me are parents, who have, and are raising families, and many indeed have had the experience, of having some of their tender offspring taken from them; which I had not, although these feeble thoughts were presented to my mind, on that very subject and in the following manner.

One evening not long since, a dear son suddenly took sick, and after the excitement was over, when engaged in family worship, my mind in an unusual manner, was impressed with the words under consideration, with the thought, Can I now, regardless of the fate of my child, with a filial confidence and resignation, in sincerity and truth, say, Thy will be done?

These indeed are trying times, yet in comparison are they nothing, to the trial of father Abraham, when commanded with his own hands, to destroy him, in whom he looked for the fulfilment of the most glorious promises. Now faith supported him in his trials; for he believed God was able to raise him from the dead.

Let us then try to imitate his faith in every trial, for indeed, it often requires the sacrifice of the dearest object we have on earth, in order to arouse our faith into action. I shall conclude these feeble remarks in the language of a certain writer, who says: "Inasmuch we know it is the will of God that we should be saved, we are warranted to pray for our salvation, without reserve whatever; whereas praying for other blessings, we submit our petitions to the will of God."

RUFUS.

* * *

NO CROSS, NO CROWN.

"*And if a man also strive for mastery, yet is he not crowned, except he strive lawfully.* 2 Tim. ii. 5.

Concluded.

Having addressed our fellowmen in general, and our children in particular

on this important subject, we must not forget—ourselves;—our brethren,—the church. For it would indeed be a pity, if we were solicitous to persuade others to take the cross upon themselves, and at the same time should lose our hold of it ourselves unawares. It were much more to be lamented, if any one of us should see the danger of some not only dropping the cross, but even losing the CROSS and the CROWN altogether, and would not give a sound of warning, merely because this sound might be disagreeable to the ears and feelings of those in danger. Would we not in this wise become traitors of our post as watchmen on the walls of Zion, and doubly guilty before the face of God?!—

May we then, under these weighty considerations, be enabled by grace divine, to deal plainly and honestly with each other, and to show in true love, not with words of human wisdom, but by words of eternal truth, how even those, who have once taken up the cross, may lose it again unawares, and in consequence thereof may also finally lose the crown!

Let us therefore seriously consider the following words of our divine Redeemer. Luke ix. 23. "And he said to them (his disciples) all, If any man will come unto me, let him deny himself, and take up his cross daily, and follow me." To be as brief as possible, let us particularly contemplate the words, "Take up his cross daily."——

CROSS! What is this?—We have already said, what we understand thereby, but let us yet examine it a little more closely. Look at the cross of Jesus. It consists of two parts, an upright, and a cross piece. You see, that both parts must be together in the right form, or there is no cross. The upright part alone (I) you see, is no cross. The cross-piece alone (—) is no cross neither. Both parts laid side by side (=) or set up side by side (II) make also no cross. It depends then upon the form, how they are joined, either thus (X) or thus (†), or they will never make a cross.

Look once more at the cross of Jesus. It was no cross consisting of two equal parts, the one as large as the other, like an X; for then Pilate could not have put on the superscription over his head in letters of Greek, and Latin, and Hebrew: "JESUS OF NAZARETH, KING OF THE JEWS." It was rather such a cross, of which the one part, the upright piece, was much larger, longer and stronger, as the other, which we before called the cross-piece, and on that upright piece there was also room for the superscription.

Thus, dearest brethren, consists Christ's doctrine of the cross on the whole and in every particular of two parts. There is the upright, and (the Lord be praised!) by far the greatest part, which points directly to heaven, opens before our eyes the kingdom of glory, reveals unto us the Father in his infinite love, and shows us, how in JESUS, the Son of God manifested in the flesh, and in his death on the cross alone is to be found grace, salvation, life and blessedness. This part is so lovely, so consoling and refreshing, that a poet sings truly of it:

"Christians do rejoice in hearing
Of the Gospel's glorious news;
For they think it is appearing
To their benefit and use."

But alas! there is also that other part, though much smaller, yet it is the cross-piece, which is so directly opposed to our nature, our wishes and desires, and which I cannot describe shorter and better than with the words of the same poet:

"But alas, when they are hearing,
That we are to be cross-bearing,
If we would disciples be;
Oh how few do then agree!"

Yes, indeed, but FEW consent to take upon themselves Christ's WHOLE doctrine of the cross. The many—and oh that they were not by far the greatest number of so-called Christian professors! take upon them only so much of the doctrine of Christ, as may be agreeable to themselves, i. e. to their carnal mind, & the rest—the cross-piece—they lay aside. There it is said, This is not important; that is not essential; this is of no consequence; and if we were to believe all the sects, there would remain little or nothing of the Gospel and of the Cross. This is the very essence of Sectarianism. One sect lays this, another that aside; and yet they think, because they have the main piece, that with the superscription, as if they had taken the cross of Christ upon themselves; and do not see, or will not see, that they are wanting that part precisely, which makes the cross a cross. They have no cross;—and oh what a loss, for no doubt, the saying will remain true: NO CROSS, NO CROWN.

Now, dearly beloved in the Lord, how is it with us concerning the 'Cross?' True, we belong to that church, which professes the whole doctrine of the cross, and consequently is a true church of the cross. But are we also united with her in spirit and in truth?—Are we willing, to bear with her the cross, not only as much as there is to be borne now in our glorious, but also dangerous time of liberty, but as much as at other times (times of persecution) was, and may again happen, to be borne, viz. not only a little scorn and contempt of the great world, but the taking away and loss of our possessions, of our civil rights, of our liberties, if not even our lives, for the word and testimony of Jesus' sake? How, (so let us ask every one himself as before God!) how would I endure such a fiery trial of the cross?—

These questions, beloved brethren and sisters, are necessary. For if we, according to the words of Paul, "have been planted (in our baptism) together (with Christ) in the LIKENESS of his death, we should surely be prepared for every trial, even the heaviest. But will we be able to bear the heaviest burden, if we are not willing to bear the least and easiest, that is, a little contempt, a little loss of worldly honor or earthly goods, a little self-denial for the word's sake?—Have we not indeed laid aside the cross, or even lost it, if we say, be it in words, or with our conduct: The Brethren are much too strict and strenuous about the word;—this or that, a little more or less, than the word requires &c. &c. cannot be of so much consequence??—

Herein lies the danger, that by little & little the deceiver tries to rob us of the cross, and eventually of the crown too. Therefore let us be on our watch; let us become well acquainted each one with his own particular cross; let us beware of that strange voice, of that language of Babylon: "This is not essential; that is of no consequence &c;" which alas! is now too often heard in our Zion too, and whenever we hear this Babylonian cry, let us unitedly shout the Gospel-watch-word, "No cross, no crown."

Yea, let us hear our good Shepherd's voice, when he says, that every one who would follow him, must take up HIS (OWN) CROSS. How are we to understand this? Why not in the simplest way possible? Why not thus, that such part of the Gospel of Christ, which is

particularly disagreeable or offensive to me, that is, to my carnal mind and nature, is MY cross, and that part which is peculiarly offensive to another, is HIS cross?—Thus, every one of us, according to his natural temper and individual character finds his own cross in the Gospel, and what is to the one a heavy cross, may be to the other easy, or in fact, no cross at all, and so *vice versa*.

And again our Saviour wants each one TO TAKE UP his own cross. He does not allow me, to lay my cross upon my brother's shoulder, nor doth he want me to take up my brother's cross too. We are not even allowed to exchange our crosses. But to love one another, to help each other along on our cross-bearing pilgrimage, to support one another, when one is faint,—this our Saviour hath not forbidden us. And oh let us adore the goodness and wisdom of God in thus providing for each one his own cross, as well as his own crown, and suiting the cross exactly to fit us for the crown!

One word more let us consider briefly. Our Saviour wants us to take up our cross not only once for all, as we all did when we entered into a covenant with our God before many witnesses, but he wants us to take it up DAILY. This little word is, I fear, too often overlooked by many of our dear brethren & sisters. They feel satisfied, that they have taken up the cross once; that they have been baptized according to the Gospel, that they observe the ordinances of the house of God, &c. &c. at least as often as they can, and thus they think, all is well, until something turns up, that shows them their error. Oh may we then all take particular notice of this little word "Daily;"—that Christ wants us to take up our cross daily, because we need it daily for the welfare of the soul, as we need our daily bread for the nourishment of our bodies!

I had intended to point out and exemplify more particularly, what each one's own cross, and daily cross might be, but for fear of lengthening out these remarks beyond their proper limits, we must forbear, and pray God, that He by his holy Spirit may enable each sincere follower of Christ to know his own cross, and to take it up daily. By doing so, and crucifying daily our Self, our self-will, our self-righteousness, our flesh, our besetting sin, we will grow wiser, better and stronger, even to bear a much heavier cross, yea a Martyr's-cross; while by neglecting to do it, not exercising ourselves with it, we will grow weaker and weaker, until the very least trial will overcome, and cover us with shame. No cross, no crown!

Oh my brethren, how pleasantly could we get along together on our pilgrimage through this howling wilderness towards the heavenly CANAAN, if we were each and all right willing, to bear his own cross! and to bear it daily! If each and all were animated with the same desire to pursue their journey heavenward, & the same love of helping each other onward! Encouraging each other under the cross, and rejoicing together at the prospect of the crown! None wanting to go ahead alone; none wishing to stray to the right or left, or stay behind altogether!

How pleasant then would our council-meetings be! Whatever difficulties there might be, how easily would they be settled or removed, if each and all were willing to bear the cross, not another's, but his own! None would need to be compelled to bear his cross, like Simon of Cyrene, though even this compulsion might result in an everlasting blessing to the bearer, and even his children.

Our council-meetings then would be nothing more than a day of rest set apart for the purpose, of examining our armor; and making it bright and fit for service, and of dividing the necessary provisions for continuing our pilgrimage.

How pleasant would our yearly meetings be, where the cross-bearing pilgrims from afar come together, some for the first and some for the last time on this side of Jordan, for the purpose of consulting together about those things, which concern the whole Pilgrim-host, their progress toward the promised land, the difficulties and obstacles in the way, and how they might be removed or overcome; I say how pleasant and easy would be their task, if only each one were perfectly willing to bear his own cross!

But so it is, the cross we have to bear will make its appearance everywhere here below, and we have to submit to it, whether we are at home or abroad, in the church or in the world; yet oh how thankful should we be to know, that there is one meeting awaiting us, all light and no darkness, all joy and no sorrow, all glory and no cross! How pleasant will that meeting be, where all jarrings cease; all troubles end; where sin and death shall be no more, and where those that meet shall for the cross receive a crown, and sit with Jesus on the throne, and never, never part any more. Hallelujah. But oh remember, remember all,

NO CROSS, NO CROWN.

* * *

Selected for the Gospel Visiter.

ARE THEY NOT ALL MINISTERING SPIRITS?

Is it true then, that we are constantly surrounded by those pure, and beautiful and mighty beings? Do we live and move, thus calmly and unconcernedly, amid such shining company?

It must be so, for the Scripture asserts it: and could the thick veil of mortality, which hangs so heavily before our vision, be for a moment lifted, we should look upon a more radiant company than any of which we can at present conceive.

Much has been said and much written about *angel* guardians, but do any of us realize, as we should, that they are present with us, and are shortly to become our visible companions?

Of those who were once shining on high, but who have now fallen from their first estate, we desire not to think often, or long; and may He, who is able, deliver us from their evil power, and eternal companionship. Yet, if those grand and lofty intelligences, who "shouted for joy" when the foundations of our earth were laid; who have watched over us since the beginning of our race, with the most tender and enduring interest; who desire to understand and witness the final results of the mystery of salvation, we can hardly learn or think too much.

From Genesis to Revelation, they are represented as feeling a deep sympathy, and taking an active part in the affairs of men. That they are actually living beings, possessing a distinct individuality, and not mere personifications of the principles of good or evil, and that they are endowed with minds of vast and vivid powers, with an intensity of feeling and affection, and an ability of swift and forcible action of which we can form but a very faint idea, there is abundant proof.

To affirm that the angels of the Bible are good or evil principles personified, is to deny to language the power of describing any individual existence. Who, taking the Holy Volume and commencing at the two angels who vis-

ited Abraham in Mamre, can follow the history of all who are introduced from that time, until he who conversed with St. John in the Revelation, in closing up the canon of the scripture, ends the bright sketch of angel ministry, and then closes the book with a conviction, that they who have, as it were, eaten and drunken in his presence; who have been swift and glad messengers of good will to man; who have guarded and guided him with loving hearts & able hands, are all only *personified principles.*

In truth, he is no gainer who can thus sweep from the universe that innumerable multitude—that august and glittering host of the "Sons of God."

Is it not greatly to be lamented that our ideas of angels are so vague and shadowy? We profess to believe in their kind guardianship, yet how faint and unpractised is our faith! Does not the whole story of angelic existence seem to us, at most times, more like a sweet strain of melody floating towards us from some far-off land, than the relation of simple facts?

And should this be so? If God, our Father and theirs, has established such an intimate relationship between us, and has so plainly expressed his satisfaction therein, should we be so regardless thereto? Verily we should be thankful and humble "because of the angels."

The angels! all far above us now, and yet they differ from one another in rank and glory. There are the archangels, two only of whom are named in the Scriptures. We know not if there are any others so mighty and so honored as they; and yet they fly swiftly at their Maker's bidding, going as willing on an embassy to a lowly woman in her poverty, as to a king upon his throne. There are the seraphims excelling in knowledge, their zeal burning like living coals of fire, and the bright cherubim glowing with a flame of all-pervading love.

Upon these, man could not endure to look for an instant, unless strength were given him of God. Isaiah and Ezekiel fell prostrate in the dust before them; and even the beloved disciple was so bewildered by the overpowering splendor of the one who talked with him, that he forgot that there was but one being that a creature ought to worship.

What marvel if they who stand in the very center of the overshadowing glory, should reflect more of that inconceivable radiance than mortal eyes can bear?

There are those called, from some peculiar excellency, "Morning Stars," and there are the "Watchers," set to keep guard over the earth, and its cities, and to be about us night and day.

Who can tell the times that those invisible friends have saved each of us from the malicious power of him who walketh up and down the earth, and "goeth to and fro therein, seeking whom he may devour."

Yet, with all their watchful kindness, how terrible is their power! One of those strong destroyers has slain in a single night, thousands and tens of thousands, of the armed hosts of the earth's most mighty warriors, and he who stood over Jerusalem, with the sword of the pestilence in his hand, cut down in three days, 70,000 men. Verily, we ought to fear "because of the angels."

Thrones and Dominions, Principalities and Powers, are the designations of their different ranks. How varied and how distinct must they be! At the thought of that multitude of holy and exalted ones, who can fail to echo the exclamation of him of old—"What is man, that thou art mindful of him, or the son of man that thou visitest him?"

Selected for the Gospel Visiter.

BROTHERLY LOVE.

"This is my commandment that ye love one another, as I have loved you." John xiv. 12.

It is the identifying mark of Christ's disciples, the sign of their caste, the necessary and certain token of their disciple-ship; "By this shall all men know, that ye are my disciples, if ye love one another." John xiii. 35. It is the fruit and evidence of our regeneration. We know that we have passed from death unto life, because we love the brethren. 1 John iii. 14. It is the mark of spiritual prosperity in the church.

It is the ground of apostolical eulogium of individual character. "I thank God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast towards the Lord Jesus Christ and all the saints." Phil. 5. It is the subject of frequent and emphatic apostolic admonition: "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 2. Nearly the whole of the three epistles of John were written to enforce this duty.—

It is dignified with the appellation of the new commandment.—New in its kind, its model, its strength, its motives, 'as I have loved you.' Moses enjoined us to love our neighbor as ourselves, Christ has commanded us to love our neighbor in one respect more than ourselves; for we are, if need be, to lay down our lives for the brethren. 1 John iii. 16.

This love is made the test of the character at the judgment day; the want of it will be the ground of condemnation to the wicked, and the possession of it, the ground of justification and approbation to the righteous. "In as much as ye did it, or did it not, to one of the least of these my brethren, ye did it, or did it not to me." Matt. xxv.

Let any man read and study all these passages, and mark the vast importance which is attached to brotherly love, and then let him look around upon the church of Christ, and see if it is not yet lamentably deficient in this duty? We should attentively consider the grounds on which this love is founded or exercised. It is to the brethren as such, love them for God's sake and Christ's sake; love them as the subjects of the Father's eternal, infinite, and unchangeable affection, the purchase of the Son's agonies and blood, and the workmanship of the Spirit's grace.

The ground of Christian love is this: 'ye are Christ's;' any thing substituted for this or added to it, turns our affection into quite another thing. If this single idea be not of itself enough to engage our heart to any one, then we have not the love of the brethren. If his relation to Christ as one of his redeemed people, one of the members of his body, and one who bears his image, be not sufficient to attract our regards; also if he be one of our brethren; or if, though we admit, that he is all this, we feel an instant damp upon our affections, and alienation of heart, when we are told that he is a dissenter, we are either altogether wanting or very weak in brotherly love, we ought to love them in spite of their difference.

The moral likeness of Christ is that one object the contemplation of which, excites this holy emotion, whenever we discover the image of Jesus, or see a course of action which evinces the possession of his Spirit; there will all the sympathies be awakened, the sensibilities set in motion, and the feelings cluster which may be the elements of brotherly love.

No one who is in the possession of the New Testament, and has made himself well acquainted with its contents, can be ignorant of the manner in which love should, and does operate, when it is really possessed. There can exist no mystery here. Affection needs no schooling and lecturing as to modes of action, seasons of manifestations and means of benefit. It is all heart to feel, all mind to invent, all foot to move, and hand to administer.

It may not be amiss however to put Christians in remembrance of what they owe to the brethren, to those especially, with whom they are associated in the bonds of immediate intercourse and fellowship. They should avoid all occasions of offence; repress every look, word or action, that is in the remotest degree calculated to give pain, and consider their brethren's peace of mind, as sacred as their own.

They should be ever willing, ready, and even forward, to exercise the most sincere and tender forgiveness. To forgive a brother his offences, ought to be the easiest and most delightful work which a Christian has to perform, considering what an example he has to copy from; the glorious Gospel of our blessed Lord.

In urging this divine love, I call upon you to dwell upon your own peculiar principles, as a voluntary society of brothers and sisters, (or Christians,) united upon the ground of mutual knowledge. Scarcely any church in existence hath such means or motives for brotherly love; but still we have far, FAR too little.

But after all the chief causes of the deficiency of love are still to be mentioned, and these are the want of strong love to Christ, and a selfish worldly-mindedness. If we loved Christ more, we should inevitably love one another more. We love them for his sake. If we felt as we ought his amazing love to us, we should love him more fervently in return, and then as a necessary consequence, we should be more tenderly attached to the brethren in love.

A love of riches or of grandeur is a cold and selfish temper, it concentrates a man's attention upon himself, and of course withdraws his affection from the church. The present divided and alienated state of the christian world in this country is a plain proof of this fact without comment.

There is much even in the Christian himself as the object of our affection, both in what he will be, to kindle, call forth, and sustain a pure and exalted flame. That man amidst all his imperfections, has germs of immortal excellence in his nature, which in the paradise above, will grow and thrive forever. He is an infant seraph, displaying at present the ignorance and willfulness, and waywardness, of childhood. He thinks as a child, he speaks as a child, he acts as a child; but he is to rise to the manhood of perfect and heavenly virtue and put away all childish things. He is to be holy as an angel and to run an endless career of spotless purity.

WILLS CREEK.

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Communicated for the Visiter.

ON FAITH.

We find in 2 Cor. xiii. 5. "Examine yourselves, whether ye be in the faith." It is very necessary for us, to see, whether we are in that faith, which the apostle Paul here speaks of. For Paul after his conversion, was very much engaged with his brethren to have them

ll like-minded, and in that true love of God.

We find that Paul wanted his brethren to be of the same faith and mind, as he was, when he came to his Corinthian brethren. He wanted to put them in unity. 1 Cor. i. 10. Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.

Now when Paul came to his Corinthian brethren seeing, that they were divided in faith, Paul then trying to correct them in their faith. One for Paul, another for Apollos, another for Cephas, and some for Christ, he wanted them all in that true faith, which worketh by love. Paul wanted them all to have faith in Christ Jesus, and in all his sayings, with a pure heart.

We find in Heb. x. 23. 24. "Let us hold fast the profession of our faith without murmuring; for he is faithful, that promised: and let us consider one another, to provoke unto love and to good works." And in xi. 6. "But without faith it is impossible to please God, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." But I believe, that there is but one faith, that is acceptable in the sight of God, that is one faith, one God, one baptism.

Now it is for us, to examine, whether we are in that faith, which Paul speaks of; faith which worketh by love; for we must show with our walk and conduct and conversation by obeying the truth, that we have faith. For James says, "Faith without works is dead;" even so faith, if it hath not works, is dead, being alone. Yea a man may say, that he hath faith, and will tell us, that he has the Spirit of God within himself, and hopes and trusts in his faith alone, and is not willing to obey all the commandments of God, or believes not in them, or will say, this or that command is not essential, he is in danger, in great danger indeed of being deceived.

What does the great apostle Paul say? If we have all faith and all knowledge, and have not charity, that is love, that pure love to our Lord and Saviour Jesus Christ, we are nothing. If we have that pure love in Christ, then we become as new-born babes, desiring the sincere milk, that is the word of God. Then we must take God by his word & reject no part of it.

Then let us examine ourselves, whether we have that faith in his words or precepts, for if we reject one part or point of his commandments or precepts, we are not in the true faith. For let us hear Paul again: "Now the end of the commandment is charity out of a pure heart, and of a good conscience; and of faith unfeigned, from which some having swerved and turned aside unto vain jangling; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully." 1 Tim. i. 5—8.

Now let us examine ourselves, or whosoever gets to read these lines, whether we have not left the faith in some point or in another, for we must let our light shine in the dark as well as when we rejoice; that is in all temptation; and in our walk and conduct, for if we obey all the commands of God, and lack yet one point or command, we shall be guilty of all.

Therefore let us examine and see, what the Lord said through the angels to Lot: "Escape to the mountain, lest

thou be consumed:" and Lot said unto them, 'oh not so, my Lord.' Gen. xix. 18. For Lot was commanded to flee to the mountain, and while he lingered, the men laid hold upon his hand, and upon the hand of his wife, & upon the hands of his two daughters, the Lord being merciful unto him, and they brought him forth and set him without the city, then it was said to him, Escape for thy life! Look not behind thee, neither stay thou in all the plain: escape to the mountain lest thou be consumed!"

Now let us see, what then occurred. While they were commanded to flee to the mountain, & on their way to the mountain, then the Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord out of heaven. What was the cause of this? Was not disobedience the cause, that the Lord rained fire and brimstone upon them? For we find that there were not ten righteous souls in that city. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here, lest thou be consumed in the iniquity of the city. Now Lot had that true faith to the Lord's command that he went his way faithful, him and his two daughters.

But what happened with Lot's wife? She started out in faith, as well as Lot; but not in that true faith. Why? Because if she would have had true faith in the Lord's command, she would not have looked back from behind Lot, and cast a view upon the city of Sodom and Gomorrah, the great cities of iniquity. But I believe, that she was thinking like some of our Christians now-a-days, that God is not so strict or just, that he would lay such a small sin or transgression of his command to her charge.

(To be continued.)

J. F.

POETRY.

Psalm lxxii.

Hail to the Lord's anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth began!
He comes to break oppression,
To let the captive free,
To take away transgression,
And reign in equity.

He comes with succour speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls in misery dying
Were precious in his sight.

By such shall He be feared,
While sun and moon endure,
Beloved, adored, revered,
For he shall judge the poor
Through changing generations,
With justice, mercy, truth,
While stars maintain their stations,
And moons renew their youth.

He shall come down like showers
Upon the fruitful earth,
And joy and hope, like flowers,
Spring in his path to birth;
Before Him, on the mountains,
Shall Peace, the herald, go,
And righteousness in fountains,
From hill to valley flow.

Arabia's desert ranger
To him shall bow the knee;
The Ethiopian stranger
His glory come to see;
With offerings of devotion,
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at His feet.

Kings shall fall down before Him,
And gold and incense bring,
All nations shall adore Him,
His praise all people sing;
For he shall have dominion
O'er river, sea and shore,
For as the angel's pinion,
Or dove's light wing can soar.

To Him shall pray'r unceasing,
And daily vows ascend!
His kingdom still increasing,—
A kingdom without end:
The mountain-dews shall nourish
A seed in weakness sown,
Whose fruit shall spread and flourish,
And shake like Lebanon.

O'er every foe victorious,
He on his throne shall rest,
From age to age more glorious,—
All-blessing, and all blest;
The tide of time shall never
His covenant remove;
His name shall stand forever,
His name—what is it?—LOVE.

* * *

SOMETHING ABOUT CHRISTIAN OR SAVING FAITH.

In answering the question, *What is Christian or saving faith?* we will FIRST show, what it is not?

Suppose that poor, idolatrous HINDU, of whom we spoke before as prostrating himself before the car of JUGGERNAUT in order to be crushed to death by it, had learnt in some way or other the form of words, "I believe in the Lord Jesus Christ," and considering that form as a charm, that might do him some good; I say, suppose this poor, deluded Hindu would in the act of prostrating himself before his idol, cry out that form of words "I believe in the Lord Jesus Christ," and thus die under the ponderous wheels of the car,—would any man or woman in his or her senses say, that this wretch died in the Christian faith, or that he had a saving faith, seeing, that instead of being saved, he was destroyed, and that though he called upon the name of Christ, he bowed and prostrated himself before his idol?

2. Again, suppose a TURK professes expressly, (see Musselman's Catechism Art v. which we may perhaps communicate to our readers ere long,) that JESUS was a true prophet of God, by whom he revealed the Gospel; that we must render him and all the other prophets an entire belief, as being exempt from all error, and that it is essential to salvation to love them;—but at the same time rejects the Gospel, as a corrupt book, & receives MOHAMED and his ALCORAN as the only rule and guide for his faith and practice,—who will say, that this Turk has true Christian or saving faith?

(Let the reader not pass too hastily over the above two cases, but pause and reflect; for in the mind of the writer they represent two classes, of which the reader may find some near at home, if he doth not peradventure find himself in the one or the other. For if your heart is unchanged, and you bow before the Juggernaut of Fashion, or of Intemperance, or of Mammon, or of any sinful practice and idolatry, and at the same time profess to believe in Christ Jesus, what is the difference between you and the HINDU? Or if with a hard heart you profess many fine things of Jesus, and say that we must believe and love him, and then turn right about from him, and follow some false prophet and his traditions, what better faith have you than the TURK?

3. *Sectarian faith is* NOT CHRISTIAN *or saving faith.* This is a hard saying, but we hope every one who reads this article in the fear of God to the end, and

agrees with us in what we call "Christian Faith," will also agree in this, that truth compels and love constrains us to utter this saying. And while we say this, we do by no means wish to deny, that not all the sectarian creeds contain a greater or less amount of Christian truth, and that none that pretend at all to the christian name, are devoid of it altogether.

Nor do we for a moment hesitate freely and candidly to admit, that among most of the sects there are truly pious, God-fearing people; people, who have not only a dead religious faith, but a true, and a living and active faith;—people, who have in reality undergone a change of mind;—people, who hate sin and love God and their fellowmen fervently; who love Christ and his Gospel, who read and pray in secret, and preach and pray in public; who are willing to spend and to be spent in the service of their God for the salvation of men.

Why, my friend, (methinks I hear one say) you admit all this, and yet deny them Christian faith? Is it possible, to be prejudiced thus? What is Christian faith, if this is not?

Well, my friend, I see it is time to tell you, what I understand by Christian Faith. But how shall I convey my ideas on this all-important subject in the fewest words, and in the plainest and most unmistakeable terms? Will any words of my own be sufficient, since they are no better, and of no more weight than any other fallible man's? Will they be more convincing or more correct or more true, than any other's? No, no, "Let God be true, though every man be a liar."

To the word and testimony of God then let us have recourse, from which we have already learnt, what is simple and natural faith, and what is religious faith, and from the confession of an inspired apostle, of whom we cannot doubt that he had christian faith, and could tell us what it is, let us learn. Hear him, standing before his judges and accusers, and defending himself, saying, Acts xxiv. 14.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, BELIEVING ALL THINGS WHICH ARE WRITTEN *in the law and in the prophets."*

Was the apostle alone in this confession? Hear what our Lord and Saviour says, "When they deliver you up (before governors and kings for my sake,) take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, *but the Spirit of your Father which speaketh in you."* Matt. x. 19. 20. And when we hear our adorable Redeemer himself testifying about a faith, *"as the Scripture hath said,"* may we not receive it as established by the mouth of two or three witnesses, what Christian faith is?

And what is it?—*Believing all things which are written.* Can there be found among the ten-thousand definitions, given of men, learned and pious men, one as short, as clear, as comprehensive and as easily understood as this? Or, if all the learned, and wise, and pious professors of Christianity were to come together for the purpose of concocting a description of Christian Faith, could they possibly give us a better one, than we have here, given by the apostle, sanctioned by the Holy Ghost, and confirmed by Him, who is the author and finisher of our faith? Doth it need any explanation?—No, no, no.

Believing all things which are written, not only in the law and in the prophets,

which all testify of CHRIST, but also in the writings of the apostles and evangelists to the final Amen in the Revelation, this, and neither more, nor less, is—*Christian Faith.* For Jesus himself testifies, "*If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*"

Do you now see, my friend, that I am not prejudiced in making a distinction between sectarian faith and christian faith? Do you now see, that there is a real and essential difference between only believing SOME things which are written, and disbelieving the rest, and believing ALL things which are written? Or between saying, we believe, and between living and acting by faith?

Friends and brethren, let us all see to it, whether we have Christian faith, inasmuch as no other faith will save us. "There is neither salvation in any other, and there is none other name under heaven given among men, whereby we must be saved," than the name of Jesus Christ, yesterday, to-day and forever.

PLAIN DEALER.

Communicated for the Visiter.

DEATH.

Who that treads the path of mid'le life, does not sometimes pause in his onward course, and with anxious heart review the days and years long since gone by. When we thus recall the misty past, how many thousand thoughts arise of days and scenes to memory dear, while she, ever faithful to her trust, bears us swiftly back upon her airy wings of fancy, back perhaps to the bright sunny days of childhood, ere we had felt affliction's sting or sorrow's keenest pangs, while we lived beneath the radiant smiles of those we fondly loved with all the ardor of childish passion and through the lapse of many interesting years of sorrow.

How brightly they still stand stamped on memory's page! We seemed to live over those halcyon hours, as with some cherished friend we wandered hand in hand through sunny bowers and woodland groves, or resting beneath the wide-spread branches of some giant oak, we heard the gay plumed birds as they chanted forth in melodious strains, long, sweet and clear, their vocal songs of undying praise to him that made them.

While we thus renew those joys long past, we almost feel again the same quick vibrations of the heart & realize the gentle pressure of the hand, and—memory faithfully recalls the form, the look, the tone of those dear ones whose very existence seemed so closely linked with ours, ever ready in all our griefs and joys to share a part; in affliction's hour to quell the rising sigh and check the falling tear.

And though long since they may have been numbered with the inhabitants of eternity, why should we repine, since it is God's will to call them from the perishable things of this world, to a more pure and exalted state of being. Yes, I have seen the flower whithering on the stalk, and its bright leaves spread upon the ground. I looked again; in spring afresh, its stem was crowned with new buds and its fragrance filled the air.

And thus shall thy life be renewed, beauty shall spring up out of ashes & life out of the dust. A little while shalt

thou lie in the ground, as the seed lies in the bosom of the earth; but thou shalt be raised into the paradise of God, there to bask in the smiles of thy dear Redeemer throughout a never-ending eternity. May this be the happy lot of us all, is my prayer.

Sweet emblem this of peaceful rest,
When mortal life is o'er,
And we among the ransomed blest
Shall praise and sin no more.

S. D.

* * *

OBITUARY.

(Communicated by request.)

Departed this life, at the residence of his son, in BROWNSVILLE, WASHINGTON CO. MARYLAND, on the 26th of September, 1853. SAMUEL BROWN, aged 77 years 10 months and 28 days. His latter days were spent near the place of his birth, yet he had resided some 40 years in Virginia, in Warren and Shenandoah Counties. He connected himself some 12 years ago to the church of Christ, and with propriety it was remarked by one of the speakers, at his funeral, that "he was an epistle known and read of all men."

S. E.

* * *

CAUTION.

FOR THE VISITER.

There was a man passing through our county about one year ago, borrowing money to get home, stating that he had a family in Illinois, and had been East to get his wife's estate, and taking sick, he got out of money, and as soon as he would get home he would return the money. He got the sum of thirty two dollars in our arm of the church and the adjoining one, and the man has not got home yet, for since that time he had been near Dayton, and borrowed some more money of the brethren. He is a German by birth, a very good scholar, a mark on his cheek denoting a scar of a knife. He is well acquainted with human nature and well calculated to deceive the brethren; he says his wife belongs to our church, he called his name with us *John Borg*, at Dayton he said his name was *Miller*, and now the dreary winter has set in, and he may deceive a great many brethren. I desire you should publish him in the Gospel Visiter for fear he will still impose upon the brethren.

Ross co. O.

* * * It is a pity that such cautions seem to come always too late, that is, after the impostor has had ample time and opportunity to accomplish his nefarious design. And by the time one is sufficiently exposed, another makes his appearance, tells his pitiful story, and is again believed by a credulous people, without a shadow of testimony. For even written and printed letters, signed by persons, whom we do not know, are no testimony to us. The better way would be, if strangers come to us and are hungry, to feed them, and then let them go again, or if naked, clothe them; and if they want money, give them only so much, that they find begging a poor business, and go to work.

* * *

CORRESPONDENCE.

Letter to the Editor.

Dear brother!

Every year has its labors and its blessings, and it also brings us nearer to eternity, whither many have gone during the year which has as it were just closed: and the present year will also take its numbers along to return no more,

and we may probably be among the number; let us then be "steadfast, immovable, always abounding in the work of the Lord."—Hence my mind has been led to think of the duties which devolve upon me, as one to whom the oversight of the flock has been committed,—and in so doing I am made (in my weakness) to shrink on account of my insufficiency to "magnify my office."

The duties are various and important, and among others it will probably become my duty, to attend this year's annual meeting, which I would cheerfully consent to do in case my circumstances were more favorable.— But it may be probable that others of my dear brethren may for the same reasons feel as I do, and yet feel themselves in duty bound to go in order to represent their respective congregations.

Every organized congregation I think should be represented by one or *two* of its elders. It is true private brethren can be sent also, where it is not possible for the Elders to go for the time being; yet as a general rule, I think such matters as are brought before the annual meeting had better be sent there as we read, Acts xv. 2–6.

And the elders and brethren throughout the different congregations of our brotherhood should make it their duty as much as possible, not to encumber the annual meetings with questions &c. which might (perhaps) be disposed of at home; I will here beg leave to make an extract from the minutes of the annual meeting of 1847. article xiii.—As it was deemed necessary to be done.

"This meeting therefore in the conclusion would advise all the elders and teachers, faithfully to labor in their respective congregations, to settle and reconcile all matters of difference that may take place among them, as far as possible, and not to embarrass the councils of the Y. M. with such local cases that might be disposed of at home where all the facts may be more easily & fully obtained. Yet after repeated efforts being made to effect a reconciliation, without success, we then conceive it to be the privilege of the brethren, to call the elders from one or more of the adjoining congregations to assist, and should this be done without success, it is then the privilege of the brethren, if they think proper to refer the case to the Y. M. with as many of the facts and evidences connected with the same, as may be convenient to transmit."

And where the circumstances seem to require it, in cases where difficulties do exist in a congregation, I am inclined to think that the brethren who compose said congregation, should have the privilege of asking the yearly meeting to appoint a committee of elders to visit them, in order to assist in reconciling said difficulties—and where elders are appointed to go a considerable distance in such cases, I think there would be no impropriety in case the congregation (where the difficulty exists,) bear their travelling expenses.—

And where brethren are sent by a congregation to represent it in yearly meeting, there could be no impropriety in case the congregation would bear their expenses, or a part of them at least. This would be bearing each other's burdens, and so render it possible for some brethren to go, who otherwise could not. I humbly submit the foregoing to the sincere consideration of my dear brethren who feel concerned for the welfare and prosperity of the whole Brotherhood.

I think there should be a general representation from all the congregations—moreover all the elders and teachers should also procure copies of the

minutes of each annual meeting for themselves and such of the members as may desire them, and also to read them for such as may not have them. I do think this would have a happy effect, if all were done in the fear of God and in brotherly love.

I would suggest, that some of the Brethren be authorized to solicit the several Railroad-Companies to issue *Round-trip-tickets* for such of the brethren as may prefer that mode of traveling to this year's annual meeting, and to have the arrangements published in due time through the columns of the Visiter,—with some of the distances between the different points connecting with the place of Y. M.

If this can be done, it will prove to be very satisfactory—perhaps you can suggest some ideas in lieu of, or in connection with the foregoing, which I submit to your discretion, should you think proper to publish the same, or a part, it is optional with you to do so or not.

I remain yours in the bonds of the Gospel.

P.—

TO OUR YOUNG ASPIRANTS AFTER LEARNING.

Are Academies, Colleges &c., safe places for young brethren and brethren's children?

A question similar to this came up at last yearly meeting in Maryland (Art. 28.) and was answered as follows:

"Considered, that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience of the Gospel."

Since that time we have received communications on the subject from different quarters, expressing different views. One from a respectable friend, who has near and dear relations in the brotherhood, and is apparently well acquainted with the brethren's views, and favorable to their doctrine;—yet, being an intelligent, well-educated and withal a college-bred man, he finds fault with us as preventing ourselves from acquiring an education, or affording our children the necessary means of a liberal education. He then goes on to set forth the advantages and benefits of colleges, and endeavors to remove the objections which might be raised against them. Upon the whole the article was well written, and well deserving a place in any publication, not altogether based upon conscientious principles. So it remained on our table for a considerable time "*sub judicio.*"

Another communication we received from one of our beloved and highly esteemed elders, whose praise is in all the churches, wherever he is known. He stated, that he was in difficulty about his youngest son, a youth of 19 years old, who had been pleading with him for permission to go to the Academy; that he had been opposed to it, giving his reasons, and, alluding to what had been said last yearly meeting, had mentioned that Dr. LUTHER had spoken unfavorably of High-Schools &c. This the young man doubted, and so our brother requested us to furnish him either by letter or through the Visiter with the precise words LUTHER expressed concerning high schools, & the place in his works, where they might be found. This was readily answered in a private letter.

Yet being aware, that some of our young men here and there, the children of brethren, become dissatisfied with the humble way and manners of their parents, to make an honest living by the labors of their own hands, and desirous of acquiring learning or what is called a

liberal education, in hopes that thereby they might be enabled to obtain a more easy and respectable living, we feel it our duty to say something on this important subject in this public manner.

Dear youth, allow one that sincerely loves your souls, and is desirous from the inmost of his heart for your temporal and eternal happiness, to present to you a few considerations on the query at the head of this article. Ponder them well, and if you find them true and wholesome, try to act upon them, and consider that whether you do so or not, you will have to abide the consequences, and he with his brethren and your parents will have cleared their skirts.

First we would wish you to consider the answer of our brethren, (in yearly meeting and in the fear of the Lord assembled from all parts of our country,) as we have given it above on the subject in question. Do they condemn learning, and those places where it is usually acquired *in toto*?—No. Do they presume to judge without due knowedge, or to condemn without reason or understanding, whereof they affirm? No, no; sad experience has taught them, what they say. There have been brethren's children, who might have become bright ornaments in the church; but they wanted more, they wanted to be shining lights in the world by obtaining a liberal education, and where are they now?—

We could point to some half dozen living instances of the kind, as evidences of what our brethren affirmed, who were led thus astray from the faith and obedience of the Gospel. And it is almost as much a miracle of grace, as the conversion of Paul, when one of the learned and college-bred becomes an humble follower of Jesus with us, and indeed we have but little hope for those, who desire and insist upon obtaining that, what is against the will and better judgment of their parents, and against the counsel of the church, that such an immediate and wonderful act of grace will be enacted in their behalf, while they pursue a perverse course.

Lest however, that you think us too prejudiced, too little acquainted with such institutions, and too unlearned ourselves to be your advisers in this matter, we will

Secondly present to your consideration the sayings and candid opinions of the learned, who spent their lives in immediate connexion with such institutions, or were at least so intimately acquainted with them, as to make them competent judges of the case before us. We will begin with

LUTHER.

Well, what says Luther, the world-renowned Reformer, the great Doctor & Professor of theology, the powerful and fearless preacher, who never was afraid to say or do, what he believed to be his duty;—what says he?—Not in private conversation, not in his table-talk, nor in a moment of excitement, but in the solemn hour of public worship, and in his preaching he made the following expression:

"Die hohen Schulen wären werth, daß man sie alle zu Pulver machte. Nichts hollischer und teufelischer ist auf Erden kommen, von Anbeginn der Welt, wird auch nicht kommen."

which literally translated into english, would read as follows,

"The high schools were worthy, that they were all ground to powder. Nothing more hellish and devilish has come on earth from the beginning of the world, neither will come."

These words are to be found in Luther's *Kirchen-Postille* (in the complete and unaltered editions) page 19. If we had his works at hand, as we once had, we could collect as many sayings of his to nearly the same purpose, as would fill a couple of pages in the Visiter, and if we would add, what others said against such institutions, it would form a large volume.

My dear young friends, reflect upon these testimonies, and say, Must there not be something very wrong, very dangerous in institutions thus denounced by great and good and learned men?—But methinks you say, this was 300 years ago, and in the old country; however now and in our own country, we are told, seminaries of learning are in a good condition, and less fraught with danger for inexperienced youth.

To this we will only answer, that our Saviour told us to judge of the tree by its fruits. This tree of knowledge stands in the midst of the world, it overshadows the world, it is supported by the world, and will finally perish with the world. Those who taste its fruit, are enchanted by the spirit of the world, and woe unto him, if he partakes too freely of it, and is filled with the wisdom of this world, so as to have left no room nor relish for that heavenly wisdom, which proceeds from the tree of life. Pride, ambition, his academical honors, his college-friends, his very dependence upon the world for a living, &c. &c. form so many chains to bind him to the world, that it is next to impossible, to reclaim him from it, and to permit him to become an humble follower of Christ.

While these are the deleterious *fruits* of that tree, the *leaves* of the same are not quite so dangerous, if you are careful to reject the rotten ones,(bad books) and make a judicious use of the sound, (good books.) If you are truly desirous after useful knowledge, you can find all, that you can wish to learn, all that can be learnt in academies, colleges, seminaries &c.—in books, at home, under your parent's roof. If you only read a little every day, and study over it and make it your own while at work, and in the evening sit down, and write, without looking again into your book, what you have learnt, and thus go on, every day adding a little to your stock of knowledge, you will improve yourselves better, and at the same time be more useful to the world, as if you had spent your best years within the walls of a college. More anon.

Dear young friends, reflect upon these things, and believe me to be your sincere wellwisher

H. K.

* * *

☞Our esteemed brother J. CRONISE of MARYLAND writes to us, that he has no doubt, but that he can get the privilege (of a round trip-ticket for all those, who wish to attend our yearly meeting at half fare) extended again on this road, (the Baltimore and Ohio R. R.) Private application has been made on the subject to the President of Pa. & O. R. R., but no answer has been received as yet. In union with br. P. (see first letter in Correspondence) we would suggest that every church in the vicinity of a railroad should select immediately one or two brethren to make application to the President or Superintendent (for no one else is authorized by the R. R. Co's. to grant such privileges) in the name and on behalf of the church,—and to inform us of the result.

Letter from Ashland co. O., & New Proposal of the Visiter in our next.

THE MONTHLY GOSPEL-VISITER.

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For the Visiter.

THE PARABLE OF THE SOWER.

I have proposed to myself to commence and if acceptable, to continue to give a brief exposition of some of the parables of our Saviour. I have truly wondered, that none of the correspondents of the Visiter have undertaken to write upon that portion of holy writ, and those important and glorious truths held forth by the Saviour by comparisons or parables.

A parable is comparing spiritual things with temporal, such as the children of men are, or were familiar with, in order to impress the sacred truth therein contained, more forcibly and clearly upon the minds of the lovers of truth, and at the same time, the divine mysteries therein set forth are the more hidden or obscured in the mind of those, who may hear or read the word of God without due reverence or love to the truth, such a love which will constrain them to obedience.

Let the above suffice as an introduction. The first parable I will calf your attention to, dear reader, is

The parable of the Sower. Matt. xiii.

Here the Saviour compares the kingdom of heaven unto a man sowing seed. Let us adore the Redeemer of mankind for setting forth the kingdom of grace under such beautiful figures, or similitudes, such as all, or nearly all are acquainted with.

"Behold a sower went forth to sow." The sower is Christ, the apostles and their successors in the ministry to the end of time; the seed is the word of God,—hence wherever the Gospel is preached, the seed is sown abroad. Remember our object for sowing seed is, that we may receive abundance in return for our comfort and support of animal life. The object of God in sowing is to supply the spiritual wants of his children; to animate, to give and maintain spiritual life, the life lost in Adam he wishes to restore. Therefore he wills that the seed—(the word, the Gospel,) should be sown, or preached in all the world, "for it pleased God by the foolishness of preaching to save them that believe."

The Saviour in the above parable sets forth four kinds of hearers.

First, those by the wayside, the hard hearted, the impenitent, whose understanding is darkened, uncultivated, and unimproved, consequently they understand it not, and although they have heard, although it was sown in their hearts, it does not profit them, not being mixed with faith —There are causes for this, and the cause is fully assigned by Isaiah, the prophet, chap. vi. 9. 10. "By hearing ye shall hear, and shall not understand, —Why?—because the heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." No wonder, the wicked one taketh away the seed sown.

Reader is this your case? Ponder well.—How often have you been a forgetful hearer? How often have you slighted the offers of mercy? Will you continue to hear in vain? Or will you turn and pray to the Lord to open your

eyes to enlighten your understanding, that you may hear understandingly, and be converted, that he may heal you. To day if you hear his voice, harden not your heart, lest the harvest may pass, the summer end, and you not be saved.

The second kind of hearers are those on stony places, who receive the word with joy, but when tribulation or persecution arises, they become offended, discouraged: they lose the interest they once felt, and turn back. We know, naturally grain cannot come to perfection where there is but little earth and underneath stone, in time of drouth it perisheth. So with him who makes a hasty profession of Christ, without due consideration, or without becoming properly acquainted with himself, his lost condition, and the condemning nature of sin, his own weakness and inability to do any thing good, which alone would have induced him to break up the fallow-ground of his heart, to dig deep, and build his faith and hope of salvation upon Christ the sure foundation.

But instead of this the surface of his heart is somewhat made mellow, and without counting the cost he begins to build. However soon he finds, he is not able to finish;—unforeseen difficulties arise; he is required to renounce things under the faithful ministry of the word, which he is not willing to deny himself of; he becomes offended especially when he hears, that unless he eats the flesh of the Son of God and drinks his blood, he cannot be his disciple: he turns back & walks with Christ no more;—not being able on account of his unprepared heart, to understand, how the word or Gospel of Christ is spirit and life, which can only be appreciated or experienced by the love of God being shed abroad in the heart by the holy Ghost, for no one knows the things of God but God and to whom the Spirit reveals it, and inasmuch as the holy Spirit cannot dwell in an unprepared or unclean heart, he being destitute of the spirit, and of course ignorant or unacquainted with the things of the spirit, he turns back to the weak and beggarly elements of this world—loses what little love he had for the truth, becomes entangled in the snares of the devil.

Reader, in order that we may profit by any thing we hear or read, we should ever bring it home to ourselves and enquire, Am I the man? Am I the woman? Have I become offended at the word? Probably you have.—Faithful ministers have declared to you the word of God; it condemned you on account of some darling sin, you were not willing to deny; you became offended, What? at the minister? No, at the word spoken, the word of God. Again, your brother reminded you of a fault, you became offended, you wanted none of his reproofs. If this is the case with you, you stand in danger, in great danger, of being judged as an offender.

Thirdly, that which fell among thorns is he that receiveth the word, but the cares of this world and the deceitfulness of riches choke the word and it becometh unfruitful.

Here we are taught, that a person may acknowledge Christ, by receiving the word, and yet bring no fruit to perfection; the heart being overcharged with the cares of this life. The heart of man like the earth wants dressing, "for the earth which drinketh in the rain, that cometh oft upon it, and bringeth forth herbs, meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing, whose end is to be burned.." Heb. vii. 8.

Dear Brethren, the times we live in, are assuredly fraught with great danger. There seems to be no bounds to the inventions of man, and the external improvement of our country. Every inducement is held out to embark in enterprises and speculation, to heap up treasures, to plant, to build, to ornament houses, to furnish them with the best of furniture, and in the latest style too,—indeed the difference is hardly discernible between the professor, yea some of our own brethren, and the professed worldly-minded.

Brethren, let us pause and think, Does this accord with our holy profession? Is there not danger—yea great danger of the heart being overcharged with these things?—And notwithstanding streams of blessings are poured upon us from the Author of all good, instead of the peaceable fruits of righteousness, thorns and briars infest the ground —and thus blessings are turned into a curse to us.

Fourthly, that which fell upon good ground and brought forth fruit, are those, who receive the word in a good and an honest heart, and keep it, that is, obey it out of love to God and the truth.—How came they to have a good and honest heart? How came the ground to be prepared, to receive the seed, the word? Answer, By honestly, uprightly and sincerely attending to the teaching of divine grace, that "grace of God which has appeared unto all men," they were willing to be taught to deny ungodliness & worldly lusts, and to live soberly and righteously before God, being thus by the drawing of the Father made sensible of their sinful and lost condition, their utter helplessness, they were induced to flee for refuge to the crucified Redeemer, saying with the poet:

Other refuge have I none,
Hangs my helpless soul on thee.

Or with the Psalmist, I come to do thy will, oh God," and with a Saul, "Lord, what wilt thou have me to do?" In their honesty and the sincerity of their soul they express the very sentiments of their heart, they humble themselves in the deepest humility before God, and come with a Mary to the feet of Jesus, sincerely desiring to hear him speak. He speaks and listening to his voice, new life the dead receive, the bruised, the broken hearted rejoice, the humble poor believe. The seed being sown or the word preached it falls into their hearts and there abides; and by being nurtured or watered by grace divine, it sprouts, and grows, and brings forth much fruit to the honor and glory of God.

All such who receive and obey the word in sincerity, will most assuredly also receive the gift of the holy Spirit, to guide them into—and enable them to obey all truth, and if so the fruit of the Spirit will appear—in some thirty, some sixty and some hundredfold according to the measure of the gift of Christ. Fruit is what God requires,—and inasmuch as he sowed good seed, he expects in return good fruit. Of the fruit much might be said, but I will now close and say no more, since I in a former article, headed the true Christian, treated largely upon this, to which I refer the reader, and pray God that each and every one of us may learn to know what it takes to constitute a fruitful member of the body of Christ.

THEOKLITUS.

* * *

FOR THE VISITER.

SUMMER, WINTER AND SPRING.

The past summer has been crowned by an alwise providence with an abundance of the fruits of the earth, yea ev-

ery thing calculated to make life comfortable has been poured upon us in rich profusion, that the husbandman, who cultivated his fields with toil and industry, has been rewarded with a plentiful harvest, and acting upon a wise and judicious principle, he gathered the fruits in season, stored them up against the time of need. And thus while winter reigns supreme, while he beholds the frozen earth with its mantle of snow and ice, and felt and heard the cold Northwestern wind blowing over the extended plains, or hills and vales, & the snow drifting resembling in some respect, the terrific and foaming billows of the mighty deep; yet he was happy around his domestic fireside, with a smiling wife, and happy children, all, all seeming to rejoice in the bounties of Providence, the domestic animals too with plenty of provender and shelter, seemed not to regard the cold blasts of winter.

Should winter last forever, there would be cause for despair. But the husbandman rejoices in the assurance that after a few short months winter will be disarmed of its terror. Spring with its robe of green will be brought into existence, all nature will be renewed or resurrected as it were from the sleep of death to a new life; all nature rejoices, the winged songsters of the air unite their melodious notes in sweet songs of praise to the God of nature." "Old things have passed away; all things have become new."

From the above, dear reader, let us learn wisdom. Many of us are now in the summer of life; let us use industry, "let us labor therefore, for now is the time of harvest." Remember the promise, "He that reapeth receiveth wages and gathereth fruit unto life eternal," and, says Christ, here is the saying true, "One soweth and another reapeth." He is the sower, as we have seen in the foregoing parable; we can reap the benefit of his labor.—Therefore let us lay up in store a good foundation for the time to come. Then when you see spring, the vigor of youth, and summer, the perfection of manhood, pass away, your autumn may be crowned with the bounties of Providence.—Then its hoary frosts, its withering blasts will not discourage you, being assured that you have a rich provision in Christ for the time of want. Though you see winter is approaching, you feel its withering effects, nature gives way and the earthly tabernacle will soon perish and fall beneath its icy hand,—you have reason to rejoice in the assurance, that although the earthly man must fall before its blasts—like nature's green and the flowers of the field, it will revive and be raised again in a new, immortal and glorified state, never more to die; in that immortal spring all the winged seraphims of glory with men redeemed from death and angels too, will unite, & tune their melodious notes, in songs of eternal praise to God and the Lamb for ever and ever.

THEOKLITUS.

* * *

A Sign of Woe.

In yonder hamlet behold the sluggard sits in sad despair, and well he may, since notwithstanding heaven's bounteous hand hath poured upon the earth its richest stores, in great abundance too, he is in want. He is now by sad experience taught, when it is too late, that the want of care and labor has brought him to poverty and shame. He beholds his neighbor's fields, by toil & labor, blest with the richest productions of nature, while his, all overgrown with tares, and thorns, and briars, the sad

tale of woe can tell,—all for the want of cultivation.

From the same cause he is now in want of all that makes life a comfort here; his wife an object of pity and despair, and children too, all, all are unhappy. Poverty and famine stare them in the face; they see, summer is gone, and winter with its chilling blasts, brings with it signs of woe. "Go to the ant, thou sluggard, consider her ways, and be wise." The bee too might have taught thee wisdom; in summer how industrious she gathers the honey-dew,—from flower to flower she flies to gather nature's choicest stores, the boon of her existence; thus by instinct she makes a rich provision against the time of want.

Not so with the sluggard, but spring has passed away, and summer too, though showers of blessings had been poured around; rich treasures in the earth within his reach; he heeded not,—although he was endued with more than mere instinct; he knew a time of want was coming; yet like the brute with present wants supplied, he thinks not of to morrow. Now autumn comes with horror and despair, he sees his want, its hoary frosts have touched his locks, the flower is fallen off, the leaves begin to fade, another wintry blast, and all is gone,—is lost in death. He hears no winged singers announce the joys of spring, but amid signs of woe he sinks into the gloom of death.—

T.

Communicated for the Visiter.

TAKE HEED LEST YE FALL.

"*Wherefore let him that thinketh he standeth take heed lest he fall.*" 1 Cor. x. 12.

After meditating on the above text, who dares to say that he has no fear; that is no fear of God or of the coming judgment that evidently awaits every human being now in existence. The beloved apostle Paul warns us so earnestly and admonishes us by numerous examples in the preceding verses of the above named chapter, that we should not be ignorant concerning the transgressions of some of our forefathers; and says, "Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted," and again "Neither be ye idolaters as were some of them."

My dear brethren and sisters, I think we should one and all be very careful lest we should fall. I trust we all have a hope of future happiness, and now mark what the text says, "Wherefore let him that thinketh he standeth take heed lest he fall." Now this address is applicable to each and every one of us. Do we not all profess to stand; that is, to stand in favor with God, our heavenly Father? If so, we should take heed or we may fall before we are aware. Remember there are many ways wherein we may fall; for the devil like a roaring lion is going about seeking whom he may devour.

We must be very careful, or we will fall by lusting after this world's goods, and what a lamentable pity it would be, if we should come short of the glory of God for the sake of a few dollars or a few acres of land! Remember, Christ has asked the question, "What will it profit a man if he gain the whole world and lose his own soul? Or what can he give in exchange for his soul?"

From this it is evident, that if we should gain all this world's wealth, we would be nothing but dying worms, and if destitute of the true and genuine re-

ligion, that cometh from God, we would be cast off to take our portion in the lake of fire, that was prepared for the devil and his angels. The apostle Paul says to Timothy, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, for the love of money is the root of all evil." O dear Brethren, who would forsake God for the evils of this life and then be doomed to everlasting perdition? O pause and take one solemn thought before you further go!

Is there any that has a desire to be greater than those around him, I warn you to be careful or you will fall, for we are commanded to esteem others greater than ourselves, and not to mind high things, but to condescend to men of low estate. Here is something that runs hard against human nature, to condescend to men of low estate; instead of so doing we too often see professed christians before going to church where prayer is wont to be made, I say too often see them going before the mirror and examining themselves there and making enquiry of the bystanders whether they think that they are as nice as neighbor A or B will likely to be, whom they expect to meet at church.

Such things ought not to be, we ought to retire to our closet and there search ourselves and try to recall the thoughts and actions that have passed since we were last assembled with our brethren in the fear of the Lord, by so doing we will be able to view our nothingness in the presence of an all-seeing eye, and with a broken heart fall down in his presence and return thanks to Him for thus prolonging our unprofitable lives, that we again enjoy another privilege of assembling ourselves where we can again hear his blessed will declared unto us, and also ask Him to forgive wherein his purity beholdeth any thing amiss within us.

I think if we would resort to these means more frequently, there would not be so much danger of us falling. And we should bear in mind at all times that the eye of God is upon us; it matters not where we are, if we are alone by ourselves we are in his presence; if we are hard at work, the All-seeing God knows every thought that passes within our breast, neither are we hid from him in the crowded hall.—Therefore I say we ought to be very careful; for if we have once tasted the good gift of God, and sin against him knowingly, there is great danger of us falling. Paul says to his Hebrew brethren: "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. O brethren ought we not to be very careful? Is there any of us that has committed sin knowingly, let the resolution now be formed, to seek forgiveness while it is yet called to day, for soon the night of death may come and call us into eternity there to render an account for our stewardship here below, and likewise receive the reward due unto us; pause and consider, how stands that dark account? Are you prepared to meet your God in such a way, that He will be well pleased with you? Do you fancy you shall hear the welcome approbation, Well done thou good and faithful servant, thou hast been faithful in a few things, enter thou into the joys of thy Lord? If so, I say you have great need to take heed, watch and pray; for you are one of the very characters the text alludes to. By way of

conclusion with my unworthy remarks, I would yet say unto you, dear reader, with myself, that now is the accepted time for salvation, time is short and eternity long; O consider the word eternity, it never ends. Great God on what a slender thread hang everlasting things! Dear brethren and sisters, let us one and all pay strict attention to that still small voice that checks us, when we do wrong, and encourages us when we are doing God's service, and by so doing we will at last land our spirits where there is no more sorrow, no more trouble, pain or death, and where we can join in singing the song of Moses and the Lamb, and sit down at the right hand of God in his holy kingdom, and forever be with the Lord.

E. W. M.

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Communicated for the Visiter.

A SUPPLEMET TO "NO CROSS, NO CROWN."

Dear Editor, as a supplement to what has been said in regard to "no cross, no crown" in the Visiter, & was so agreeable and corresponding with the word of God and the laws of King Jesus, which caused some further thoughts on the subject. Cross in the first place signifies a suitable fixture or structure, whether natural or artificial, to crucify, to suspend or to hang an individual on, in order to execute, to banish out of existence, (literally.)

Necessary it is then for every christian to be provided with a cross, (spiritually) in order to follow Christ daily, to crucify, to put to death daily ("I die daily.") In the first place when we are baptized according to Christ's example, the man of nature must be buried. We all know, that it does not mean, sink down to rise no more, but in imitation of death and the resurrection.

For Christ was immediately tempted. Now when the tempter comes, if the cross is not provided, how is he to be put to death, to be overcome? But if we have the cross with us, he is confused, as the example teaches us. I will here for brevity's sake state a few only of the leading evils, that must—in order to overcome them—be treated in this way, and by this rule both the actor and the spectator may know, who is a follower of Christ indeed.

When we see a christian that is led away by an avaricious greedy disposition, only to gain and accumulate wealth; so much so, that he forgets the golden rule, that he can not do to others in dealing, as he wished them to do to him, you may take it for granted, that he has lost the cross, if he ever possessed it.

If we see a christian, that is given to much dressing and adorning the body beyond decency and comfort, the cross is wanting. When we see or hear a christian make use of profane language or vain and idle talk, jesting, &c. the cross is not there. When we hear of a christian that is guilty of adultery and fornication (sorrowful to say some times is true,) the cross is not there. When we see or hear of a christian that eats & drinks to excess, the cross is lost.

When we see a christian that can go to the place of worship, with his mouth filled with tobacco and soiled lips, so that he is not consistent to decency and order, or when we see a preacher of the Gospel after addressing his congregation, immediately getting his quid or his pipe, if such an one has the cross, he is not resolute enough to crucify.

If these are hard sayings in the mind of any one, let him pause and consider

well, that Christ said, "Whatsoever ye have done unto the least of them that believe on my name, ye have done to me." Would I not blush to meet Christ whom I should salute, with my mouth filled with tobacco and soiled lips?

This may seem to your readers a strange message, notwithstanding after a close view through the right kind of glasses it will be found to correspond with the directions of the Divine law given. St. Paul says, "I die daily," he had the cross with him daily, that when any of those worldly temptations were presented to him, he did not yield, but overcame them and triumphed victoriously.

Now those temptations, or one or the other is certain to be applied and presented, and when the tempter fails in one, he will have recourse to the other, and so on. But where the cross is always ready, the carnal body is crucified; hence we live no more after the lusts of this carnal body, that being put to death, and the power is with Christ, who has promised to impart to all his faithful soldiers. Oh then let us be assured where there is NO CROSS, there can be NO CROWN.

A LOVER OF TRUTH.

* * *

FOR THE GOSPEL-VISITER.

THE SEALED BOOK.

Rev. v. 1.

"And I saw in the right hand of Him that sat on the throne, a book written within and on the backside, sealed with seven seals."

John the beloved disciple of the Lord, when banished to the Isle of Patmos for the testimony of Jesus; being first favored with a revelation of the glory and majesty of Christ, has seen this Book, and at the same time heard it announced, that "no man in heaven, nor in the earth, nor under the earth, was able to open the book, neither to look therein." It appears that John wept much. He knew that this book concerned the human family. Yes, well might all Adam's family have wept; because they would have been doomed to eternal despair, if not what followed had happened.

Cheering consolation! Weep not said the holy Elder, behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." Under the emblem of this sealed book, we may conclude was sealed up the mystery of God, in regard to the redemption of the whole human family, together with the plan of salvation, and the restoration of mankind to everlasting happiness. The same being hid in God for wise purposes even from the beginning of the world.

But the question may arise, What was written on the outside? which of course could be read and consequently was no mystery. We know that when a book is written, the title of the same is generally put on the outside, showing us a glimpse of the contents thereof, yet at the same time, if we could not open it, we would never be informed though ever so anxious of the real contents.

This comparison may in some measure hold good, in regard of this emblematical book, as we will further see. Ezekiel ii. We find a book seen under similar circumstances. Ezekiel, when at the river Chebar, after seeing the glory of Jehovah, he saith, "Behold a hand was sent unto me, and lo! a roll of a book was there, and spread it before me, and it was written within and without, and there was written therein, lamentations, and mourning, and woe."

He says nothing what was written on the outside consequently we may conclude, that it was well known to his people the children of Israel. Hence we may infer that it was the law of God, delivered to his people under the Mosaic dispensation. As the term without will comport with that law, which was of a temporary nature; and on obedience thereto only a temporal blessing was promised. By that law the Gospel dispensation was prefigured, or shadowed forth which is spiritual, and comports with the writings inside.

We could bring in many scripture evidences to support our remarks, but we advise our readers to read Paul's letter to the Hebrews, where they will soon see, how the ceremonial law shadows forth the glorious law of liberty, and the kingdom of grace, after the great atonement was made by the Lamb of God slain on mount Calvary. Said law is a law of spirit and of life, written in the heart & mind of man, made valid, put in force, and established by the Holy Ghost sent down from heaven, after the opening of the sealed book.

Those who lived under the ceremonial law, written outside, could receive a glimpse of the contents sealed up inside; hence the anxiety of kings and prophets the Saviour alludes to, who desired to see the things which you see, and to hear what you hear. Yes such glorious things, that even angels desired to look into.

Great is the mystery of godliness;—O may I be allowed to pry a little into this matter, and may it be to the glorification of God, and the salvation of blood-bought souls, to say a little in regard to the Lamb of God, which was slain from the beginning of the world. Yes, the apostle says, "that he was verily foreordained before the foundation of the world, yea by the determinate counsel & foreknowledge of God, He was delivered and taken by wicked hands and slain," for a sin-polluted world.

God, to whom every thing is known, time past, present, and future; yes, from the very time He spake the world into existence, and formed man after his own image, knew that man would not abide in that happy state in which he was created. Consequently a council was held in heaven, and there concluded what to do in the event of his fall. O! may I be permitted to drop a few imaginary thoughts in regard to that celestial council!

When God the Almighty Father from his imperial throne bent down his eye to behold his own works, surrounded by all the sanctities of heaven and on his right sat his only Son, the radiant image of his glory. He first beheld our first parents the only two of mankind placed in the happy garden, in blissful solitude, reaping the immortal fruits of joy and love. O uninterrupted joy! unrivalled love!

He then viewed Satan the adversary aiming at the destruction of the happy pair. He foreseeing every thing, spake thus to his only begotten Son, Seest thou what rage transports our adversary, whom no bounds prescribed, no bars of hell, nor all the chains heaped on him can hold? He seems to be bent on a desperate revenge, that shall redound upon his own rebellious head.

And now through all restraint broke loose, he (Satan) wings his way directly towards the new-created world, with the purpose to assay and destroy man. Though not by force, yet worse, by some false guile pervert him; for he will hearken to his lies and transgress the command, the sole pledge of his obedience. So he will fall, and all his faithless progeny.

But the fault is his own. I made him just and right, sufficient to have stood, though free to fall. Such I created all the etherial powers, and spirits, both them who stood, and them who fell. Freely they stood who stood, and freely they fell, who fell. Notwithstanding their freedom, they themselves ordained their fall; the first by their own suggestion fell, self-tempted and self-depraved.

But man falls deceived by them, therefore he shall find grace, the other none. Yet all is not done. Man in disobeying, sins against the high Supremacy of heaven, affecting Godhead and so losing all, that nothing is left to expatiate his treason. He with his whole posterity must die, unless for him, some other just and able person willingly pay the rigid satisfaction, death for death to satisfy the demands of divine justice.

Say, heavenly powers where shall we find such love? Which of you will be mortal to redeem man's mortal crime, be just to save the unjust? Dwells in all heaven charity so dear? He asked, but all the heavenly choir stood mute, and silence was in heaven on man's behalf. There appeared no patron nor intercessor, much less one that durst upon his own head draw the deadly forfeiture to pay the ransom. And now without redemption all mankind must be lost. Severely doomed to death and hell, had not the Son of God, in whom all fullness dwells of Love divine: his dearest mediation thus renewed.—

Father, thy word is passed, man shall find grace, and shall grace not find means, that finds her way? Behold me then, me for him I offer, life for life. Account me man and on me let thine anger fall. I for his sake will leave thy bosom, and freely put off this glory next to thee, and die for him well pleased. On me let death wreak all his rage; I shall not long lie vanquished under his gloomy power; thou hast given me to possess life in myself forever; by thee I live, though now to death I yield, and am his due; thou wilt not leave me in the loathsome grave, nor suffer my unspotted soul forever with corruption there to dwell; but I shall rise victorious and subdue my vanquisher, death his death-wound shall there receive and stoop ingloriously disarmed of his mortal sting. I through the ample air shall rise in triumph high, lead captivity captive, and show the powers of darkness bound.

No sooner had the Free will of the Son been sanctioned by his Almighty Father, the multitude of angels, (being numbers without number) with a loud shout, yet sweet as from blessed voices uttering joy. Heaven rang with jubilee and loud hosannas filled the eternal regions, saying: "Worthy is the Lamb to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing; for thou art slain from the foundation of the world."

That under the emblem of this sevenfold sealed book was enclosed the seven keys of God's infinite wisdom revealed in the Gospel, or a revelation of God's eternal grace and purpose to deliver the fallen race of Adam, and bring them from death to life through a mediator, is evident from the divine word delivered by Paul, "Who (the Lord) hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which is given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. 2 Tim. i. 9. 10. See also Rom. xvi. 25. 26.

Yes God's eternal purpose is accomplished in his Son, the bars of death he burst asunder, triumphed over death, hell and the grave, ascended to heaven, opened the gate into Paradise, and made a free passage to the tree of life to every one who complies with the conditions of salvation and has his name registered in the Lamb's book of life. But O how few do make themselves acquainted with the contents of the new-opened Book; which under the Jewish economy so many desired to look into!

Remember, my dear friends, the opening thereof cost the dreadful sufferings and ignominious death of the Son of God, on the rugged tree of the cross on mount Calvary. Who can rightly appreciate the same? It is an invaluable gift which saves sinners from ruin, and precious souls from destruction; delivers from the servitude of bondage and brings into the glorious liberty of the children of God.

Notwithstanding the plain manifestation of the will of high Heaven; millions of souls do wilfully reject it, which is sorrowful indeed. It grieves pious souls, to see millions that might be heirs of God, and joint heirs with Christ; that might in seraphic bliss, walk the spacious regions of heaven, and washed in the blood of the Lamb, be happy and glorified forever; to see these slighting the only Saviour's grace and love, rejecting immortal hopes, and damning their immortal souls; to see the young and the aged, the gay and the grave, the cheerful and the sad, the rich and the poor, doing this by millions is a pitiable sight indeed.

What must it appear to the angels in heaven? How lamentable it is to hear fallible mortal men, who assume the name of Gospel ministers, declare that the Gospel is a mystery, that common men cannot understand, so that it takes highly educated men to interpret the same, and thousands are ready for filthy lucre's sake, to serve the author of deception in the kingdom of darkness, distributing the contents of the golden cup to their subjects, and thereby deceiving numbers by wresting the word of God from its obvious meaning to their own destruction, and those that obey them.

"For such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple." "And through covetousness with feigned words they make merchandise of them." Because they make them believe, that they are the only men that can point out the way of salvation, thereby inducing them to hire them for that very purpose. O what folly! To believe the word revealed "to babes" to be a mystery, and only for the great and high-learned of this world to be understood!

The Spirit by the prophet said, Hab. ii. "Write the vision and make it plain upon tables that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie, though it tarry: wait for it, because it will surely come and it will not tarry, behold his soul which is lifted up is not upright in him; but the just shall live by faith."

Yes it was made so plain, that the wayfaring men, yea fools cannot err therein. But on the other hand we find that Jesus rejoiced that it was hid from the wise and the prudent; and revealed unto babes. The Spirit of Jehovah has showed this beforehand to his servant the prophet Isaiah. xxix. Stay yourselves and wonder! Cry ye out and cry! They are drunken but not with wine, they stagger but not with strong drink; for the Lord hath poured upon them a spirit of deep sleep."

And the vision of all is become unto them, as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee, and he saith, I cannot, for it is sealed. Wherefore the Lord said, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but remove their hearts far from me, and their fear towards me is taught by the precepts of men." "Behold I will do a marvellous thing, and a work of wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid. Wo unto them that seek deep to hide their counsel from the Lord, and their work is in the dark."

O how applicable to the present state of affairs in the so-called Christendom! Who can put any trust in the wisdom of this world? Because it is come to nought, and by the preaching thereof the cross of Christ is made of none effect. Have we not reason to rejoice that the sealed book is opened, wherein we can find the cross of Christ standing in the valley of humiliation? May not our souls magnify the Lord and our spirits rejoice in the God of our salvation? that He has given us line upon line, precept upon precept, here a little and there a little, that every humble, penitent and upright soul can see what God requires from him, if he is honestly disposed to do his will; and to yield under the doctrine of the cross and self-denial.

O let us recollect that the prophet Ezekiel saw in that book "within was written lamentations and mourning and wo." The spiritual law of God in the Gospel dispensation is in direct opposition to the carnal mind; hence the old man must be crucified, and this causes lamentations, mourning and sufferings; nevertheless the true Christian will not faint though the outward man must perish, yet he knows that the inward man is renewed day by day. O how many will say, it is not necessary to be so strict in observing the word of God; it is only a dead letter, this and that is not essential to salvation; if we have the spirit all is well.

We need not be separate from the world, shun its maxims and its fashions, on which account we would have to suffer reproach, &c. Oh depend upon it my dear friends, no temporal good, much less sensual pleasure is promised; but sufferings, persecutions, temptations & tribulation must all those endure, who enter into the kingdom of heaven. Lamentation over human depravity, mourning over our own sinful corrupt nature and evil propensities, and woe over the nominal Christian will be the continual theme of the true followers of Christ in this state of probation.

But yet amidst all these spiritual and temporal distresses, they can rejoice in their Redeemer, in their Mediator and in their Advocate at the right hand of the Father, in whom they have a redemption through his blood, and the forgiveness of sins, according to the riches of his grace. Yes they look forward with glorious anticipation to the time of their dissolution; desiring to depart and be with Christ for ever.

O my fellow soldiers of the cross! let us all march forward with boldness, ready to meet our enemies in whatever shape they may encounter us; having the opened Book for our sword in our conflicts, for our guide through the dangers and difficulties of the day, and for our compass to steer our course to heaven & happiness. "Blessed are they that do his commandment that they may have a right to the tree of life, and may enter in by the gate into the city." O let us follow 'the Lamb whithersoever he goeth.'

A word to the unconverted: O how long will you disregard the word of God! How long will you neglect that great salvation? How long will you be dead to your own interest? How long will you sleep in your sins, in your guilt and in your follies? Awake, oh awake, before eternal ruin awakes you! Arise from the dead before the last trumpet bids you arise, and the eternal Judge doom you to endless misery and woe, where the worm dieth not, and the fire is not quenched.

O return speedily, secure an interest in Jesus and procure a clear title to the mansions of eternal glory; while mercy's door is yet open, and Jesus yet willing to receive penitent sinners, who yield with their whole heart to his will.

ARISTOBULUS.

For the Gospel-Visiter.

WHAT SAYS REASON OF A FUTURE STATE?

EXTRACT.

"The unequal distribution of rewards and punishments in the present state, viewed in connexion with the justice and other attributes of the Deity, forms another powerful argument in support of the doctrine of a future state."

"It is admitted, to a certain extent, that "Virtue is its own reward, and vice its own punishment." The natural tendency of virtue, or an obedience to the laws of God, is to produce happiness, and were it universally practised, it would produce the greatest degree of happiness of which human nature in the present state is susceptible. In like manner, the natural tendency of vice is to produce misery, and were its prevalence universal and uncontrolled, the world would be transformed into a society of demons, and every species of happiness banished from the abodes of men."

"By connecting happiness with the observance of his laws, and misery with the violation of them, the Governor of the world, in the general course of his providence, gives a display of the rectitude of his character, and the impartiality of his allotments, towards the subjects of his government. But, although these positions hold true, in the general course of human affairs, there are innumerable cases in which the justice of God and the impartiality of his procedure, would be liable to be impeached, if this world were the only scene of rewards and punishments."

We behold a poor starving wretch, whom hunger has impelled to break open a house, in order to satisfy his craving appetite, or to relieve the wants of a helpless family, dragged with ignominy to the scaffold, to suffer death for his offence, we behold, at the same time, the very tyrant by whose order the sentence was executed, who has plundered provinces, and murdered millions of human beings, who has wounded the peace of a thousand families, and produced universal consternation and despair where-ever he appeared,—regaling himself in the midst of his favorites in perfect security from human punishment.

Instead of being loaded with fetters and dragged to a dungeon, to await in hopeless agony the punishment of his crimes, he dwells amidst all the luxuries and splendors of a palace, his favor is courted by surrounding attendants, his praises are chanted by orators and poets, the story of his exploits is engraven in brass and marble, and historians stand ready to transmit his fame to future generations."

"How does the equity of the divine government appear in such cases, in permitting an undue punishment to be inflicted on the least offender, and in loading the greatest miscreant with unmerited enjoyments?"

After noticing the suffering of the *Waldenses* in 1540, the persecutions of the Protestants by Louis XIV. Charles the V. Philip II. of Spain, the massacre on St. Bartholomew's-day in Paris, Queen Mary's conduct, he continues,

"When the mind takes a deliberate view of all the revolting details connected with such facts, it is naturally led to exclaim: Wherefore do the wicked live, become old, yea, and are mighty in power?—Is there no reward for the righteous?—Is there no punishment for the workers of iniquity?—Is there no God that judgeth in the earth?—And, indeed were there no retributions beyond the limits of the present life, we should be necessarily obliged to admit

one or the other of the following conclusions: Either that no moral governor of the world exists, or, that the justice and judgment are not the foundation of his throne."

After noticing the world as it now exists, the neglect of virtue, and the preferment awarded to vice, he continues,

"Were a man to affirm, that there is no difference between justice and injustice, love and hatred, truth and falsehood; that it is equally the same, whether we be faithful to a friend or betray him to his enemies; whether servants act with fidelity to their masters, or rob them of their property; whether rulers oppress their subjects, or promote their interest; and whether parents nourish their children with tenderness, or smother them in their cradles;—he would at once be denounced as a fool and madman, and hissed out of society."

"The difference between such actions is eternal and unchangeable, and every moral agent is endued with a faculty which enables him to perceive it, we can choose to perform the one class of actions, and to refrain from the other. We can comply with the voice of conscience, which deters us from the one, and excites us to the other; or we can resist its dictates. And we can judge, whether our actions deserve reward or punishment."

"Now if God has endued us with such moral perceptions and capacities, is it reasonable to suppose, that it is equally indifferent to him, whether we obey or disobey the laws he has prescribed? Can we ever suppose, that He, who governs the universe, is an unconcerned spectator of the good and evil actions, that happen throughout his dominions? Or, that he has left man to act with impunity, according to his inclinations, whether they be right or wrong?"

"If such suppositions cannot be admitted, it follows, that man is accountable for his actions, and that it must be an essential part of the divine government to bring every action into judgment, and to punish or reward his creatures according to their works, and if it appears in point of fact, that such retributions are not fully awarded in the present state, nor a visible distinction made between the righteous and the wicked, we must necessarily admit the conclusion, that the full and equitable distribution, of punishments and rewards is reserved to a future world, when a visible and everlasting distinction will be made, and the whole intelligent creation clearly discern between him that served God, and him that served Him not.

S. E.

* * *

For the Visiter.

ON CHRISTIAN BAPTISM.

In resuming our subject we intended to pursue that the baptism spoken of by the apostle Peter, does not mean the baptism of the holy Spirit; because that baptism is always a promise, it is therefore impossible to obey the baptism of the holy Spirit; therefore it is not a duty. Read Acts i. 4. 5. But in order to determine, what baptism is for the remission of sins, we must determine, what baptism is done in the name of Christ.

The baptism of the holy Spirit was not the baptism done in the name of Christ, for this reason: Christ himself baptized with the holy Ghost; Matth. iii. 11. and he did nothing in his own name: John x. 25. "The works that I do in my Father's name, they bear witness of me." But we are still prepared to give more positive proof. Acts viii. 12.

"When they believed Philip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Now observe, what the 14th verse of the same chapter says on the subject: "Now when the apostles, which where at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; (verse 15.) who when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus; then they laid their hands on them, and they received the Holy Ghost."

Here is the most positive proof that the baptism in the name of the Lord Jesus, is not the baptism of the holy Spirit; for take notice of the passage, which follows, "As yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Now we have most positive proof, that the baptism in the name of the Lord Jesus, is not the baptism of the holy Spirit.

Now can we produce as positive proof that Peter meant water-baptism as we have, that the baptism in the name of the Lord Jesus is not the baptism of the holy Spirit? If we can it must forever establish the truth of God's word in defiance of all the gainsayers of the word of the Lord Jesus Christ. Then to the law and the testimony. Now we want the jury and the judges of God's word, the clergy of our present day, to listen. The Lord is in his holy temple; let all the earth keep silent before Him. Hab. ii. 20.

Now for the testimony. Writing in the love and fear of God Almighty; we want the high-priests to open their eyes and ears, that they may both see and hear this testimony of the inspired apostle Peter. Before we offer this testimony in the defence of the Gospel of Jesus Christ, we would ask every reader into whose hands these lines may fall, to be candid with his own soul, and banish all prepossessed opinions and take God at his word.

"Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord." This then forever establisheth the fact, that the baptism in the name of the Lord, is water-baptism, & therefore, that baptism which is for the remission of sins, is water-baptism, and not the baptism of the holy Spirit.

It is declared by the apostle Paul, that if any man be in Christ, he is a new creature. 2Cor. v. 17. "To wit, that God was in Christ reconciliating the world unto himself; not imputing their trespasses unto them," verse 19. "In whom we have redemption through his blood, even the forgiveness of sins." Col. i. 14. "Ye are complete in him, who is the head of all principalities and powers." Col. ii. 10. "For in him dwells all the fullness of the Godhead bodily." verse 9. "It pleased the Father, that in Him should all fullness dwell." Col. i. 19. "Who hath blessed us with all spiritual blessings, in heavenly places in Christ Jesus. Eph. i. 3.

From these testimonies we draw the following conclusions, that in order to be saved according to the Gospel, a man must be in Christ. Now if this is the fact, that we must be in Christ, there is surely some system or means, by which we are to enter into Christ. There are means clearly pointed out in the Gospel of Christ.

The first thing then, as preparatory in coming unto Christ, is that man must most positively believe the record, that God gave of his Son, for "without faith it is impossible to please God." Heb. xi. 6. No man then can come unto Christ without faith.

The second step then, as preparatory in coming unto Christ is, that a man repent and forsake all his sins. "God commands all men everywhere to repent," Acts xvii. 30. and that repent-

ance too, which is "unto salvation." 2 Cor. vii. 10.

And in order to this it must lead us to the acknowledging of the truth. 2 Tim. ii. 25. What is truth! The Lord Jesus Christ says, "My word is truth." Then it is apparent, that all those that reject Christ's word or any part of it, are not in Christ; consequently are no new creatures in Christ; but are reprobates. Examine yourselves, whether ye be in the faith; prove your own-selves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates. 2 Cor. xiii. 5.

Now the query arises, How are we to come unto Christ! We will try to answer this query in the language of holy writ. "Know ye not, that so many of us, as have been baptized into Jesus Christ, were baptized into his death!" Rom. vi. 3. For as many of you as were baptized into Christ, have put on Christ. Gal. iii. 27. This testimony is plain and positive, and it is heaven's own way, to bring the human family into Christ. We nowhere read in God's Bible of repenting into Christ, or believing into Christ, praying into Christ, or singing into Christ.

It is therefore as plain, as language can make it, that we are baptized into Christ. This is the way, the appointed way; and the way was made in heaven, and not on earth by man. Now for the testimony for that assertion. It is proper, that our opposers demand testimony of us, and we give it freely; for we have freely received. "The baptism of John, was it from heaven, or of men! and they reasoned with themselves, saying, If we shall say, from heaven, he will say unto us, why did ye not believe him!" Matth. xxi. 25.

I will answer the question of the Saviour for the scribes and pharisees, as they appear to be silent upon the subject. The scribes and the priests & the elders appear to have better morals, than some of our priests at the present day. For they at the present day, fiercely denounce the commands of the Lord Jesus Christ with the greatest assurance of success. But remember, you, that hate *God's* commandments, that the gates of hell shall not prevail against the true church of Jesus Christ.

I will now give the answer to the question, asked by the Saviour, when conversing with the priests. It was for the same reason, that the people reject God's word at this present age of the world. *They did not believe the word of God*, and our text says, "He that believeth not, shall be damned."

What an awful declaration, uttered by the lips of our Lord and Saviour Jesus Christ! Now, sinner, remember, "that the heavens and the earth shall pass away, but the word of the Lord shall not pass away; and this is the word which by the Gospel is preached unto you."

(To be continued.)

H. K. of M.

* * *

Selected for the Gospel Visiter.

ADDRESS TO THE YOUNG.

My dear young friend, if a person could rise from the dead to speak to you, could come from the other world to tell you what he had seen there, how attentively would you listen to his discourse, and how much would you be affected by it! Yet a messenger from the dead could not tell you more important things than those to which I now beseech you to attend.

I come to entreat you to give your heart to God; to follow the divine Redeemer now; and to walk in the pleasant path of early piety. Oh that I could, with all the fervor of a dying man, beseech you to attend to your only great concerns! For of how little consequence is this poor transient world to you, who have an eternal world to mind.

It is not to a trifle that I call your attention, but to your life, your all, your eternal all, your God, your Saviour,

your heaven, your every thing that is worth a thought or a wish. Do not let a stranger be more anxious than yourself for your eternal welfare. If you have been thoughtless hitherto, be serious now. It is time you were so. You have wasted years enough.

Think of sir Francis Walsingham's words, "While we laugh, all things are serious around us. God is serious, who preserves us, and has patience towards us: Christ is serious, who shed his blood for us; the Holy Spirit is serious, when he strives with us; the whole creation is serious, in serving God and us; all are serious in another world; how suitable then is it for man to be serious! and how can we be gay and trifling?"

Do you smile at this grave address, and say, this is the cant of enthusiasm? Oh, think that those who laughed at these solemn truths, when the last hundred years began, now laugh no more! The friendly warning may be neglected, and the truths of the Bible disbelieved, but death and eternity will soon force on the most careless heart a deep conviction that religion is the one thing needful.

Yes, my young friends, one thing is needful; so said the Lord of life; needful to you, to me, to all. The living neglect it, but the dead know its value. Every saint in heaven feels the worth of religion, through partaking of the blessings to which it leads; and every soul in hell knows its value by its wants. It is only on earth that triflers are to be found; and will you be one of them? God forbid!

Read, I beseech you, what is said here with serious prayer. Remember that it is your welfare which is sought. I wish you to be happy here, and when time is past, happy for ever. Fain would I persuade you to seek a refuge in the skies, and friends that never fail.

I plead with you a more important cause than was ever conducted before an earthly judge. Not one which concerns time only, but which concerns a long eternity. Not one on which a little wealth or reputation depends; but one on which your eternal poverty or eternal riches, eternal glory or eternal shame, a smiling or frowning God, an eternal heaven or an eternal hell, are all depending. And it is your cause I plead, not my own; and shall I plead your cause to yourself in vain? Oh my God, forbid that I should!

I know, my young friends, how apt we are to read the most serious calls as if they were mere formal things, of little more consequence to us than the trifles recorded in a news-paper: but do not thus read this. Believe me, I am in earnest with you, and read I entreat you, what follows, as a serious message from God.

Consider what will be your thoughts of the advice here given you, a hundred years hence. Long before that time, you will have done with this world forever. Then your now vigorous and youthful body will be turned to dust, and your name probably forgotten on earth; yet your immortal soul will be living in another world, and far more sensible of joy or grief than it can possibly be now. Then, my young friends, what will you think of this friendly warning? How happy will you be if you followed the advice it contains!

Fancy not that it will be then forgotten. Calls and mercies forgotten *here*, must be remembered *there*, when every sin is brought to the sinners memory. If now you think me over-earnest, you will not then entertain the same opinion. If now you slight this humble effort for promoting your salvation, and carelessly or contemptuously throw this aside, or read it and forget it, then, if ten thousand worlds were yours, they would appear a trifle for another season of salvation like that you now enjoy; and which, perhaps, you now waste; but now is your day of grace; then another generation will have theirs.

Think again, that while you are reading this, thousands are rejoicing in heav-

en, that they, in past years, attended to such earnest calls. Once they were as careless as you may have been, but divine grace disposed them to listen to the word of life. They regarded the warning addressed to them, they found salvation; they are gone to rest; and now with what pleasure may they recollect the fervent sermon, or the little books, that under God, first awakened their attention, and first impressed their hearts!

About one hundred and fifty years ago, a gentleman went into the store of a London bookseller to enquire for some plays. The bookseller told him he had none; but showed him Flavel's treatise of "Keeping the Heart;" and assured him that it would do him more good than plays. The gentleman glancing at different pages, said, "What a fanatic was he who made this book!" The bookseller assured him he had no cause to censure it so bitterly. He bought it, but said he would not read it. "What will you do with it then?" said the friendly bookseller. "I will tear and burn it," said he. The bookseller told him that he should not have it. Upon this the gentleman promised to read it.

About a month after, he went again to the bookstore, and spoke to this effect: "I most heartily thank you for putting this book into my hand;—I bless God that moved you to do it;—blessed be God that even I came into your store!" and then he bought a hundred more to give to those who could not buy them. How much happier, my young friend, is he now, than he would have been, if he had continued the same thoughtless creature as he was, when he entered the bookseller's store!

Now, though to us his name is unknown, we have reason to hope he forms one of the company above; but had he continued to waste his fleeting years, he might, in hopeless misery, have been wishing in vain for those precious hours he had wasted on plays, romances and novels. Had he slighted the bookseller's advice, he might now in hell have been lamenting his folly.

Yes, think that while you are reading this, millions of wretched souls in utter darkness and despair, are cursing the desperate madness which led them to turn a deaf ear to such friendly warnings, once addressed to them.

Oh my young friend, I beseech you, by the joys of saints in heaven, and by the terrors of sinners in hell, trifle not with this affectionate call!

J. M.

Communicated for the Visiter.

ON MATRIMONY.

Dear Brother. In the February No. of the Visiter is an article, headed, "Is it lawful for a man to put away his wife?" which strongly reminded me of the man lying at the pool of Bethesda, and in a certain sense found me in the same position; for he said, "while I am coming, another steppeth down before me." Thus I for nine months or more, purposed to write an article on the same subject, and lo! while I was coming, another stepped in before me. Notwithstanding what I have I will give, for we read, at the mouth of two or three witnesses shall every word be established. The article was composed under the following head: On the lawfulness of receiving into the church fellowship such as live in second marriage, their first companion being yet living.

In as much then as matrimony was instituted by the Allwise Creator, and inasmuch as He never left any of his institutions without laws to govern them; and further, inasmuch as the ends of man's creation, were frustrated by transgression, we must look, not to a broken law "which could not give life; which was only added because of transgression," and, which had only a shadow of

good things to come; but we must look to that perfect law of liberty, which was handed to us by Him, who came to reinstate that which was lost by transgression. That certainly contains laws for all the institutions which God designed in the creation for their government according to his will. However as we can draw pretty correct ideas of the substance by examining the shadow; that law which had but a shadow is not without its intended use.

But for the present I will only examine, *first* the institution: and *secondly* the law which Jesus Christ, and those who acted under his authority have left on record for us. It may not be unworthy of notice here, that of all the ceremonies which God ordained, matrimony is the only one that was instituted, while man was in his pristine or first state. I am aware however, of some believing that Adam had in part fallen before Eve was formed, but being persuaded better things of my brethren, I will not trouble the reader on that subject.

Yet we find that the Lord said, "It is not good that the man should be alone, I will make him a help meet for him." This then, shows us the design of the institution. Man was created to glorify God, and to have dominion over, or to govern every living creature on the earth. Woman was formed to be his companion, his help, and his assistant. And further the Lord God said, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.." See Matth. xix. Now I consider if we had nothing more, it would make the matter conclusive. When God Himself says, "they shall be one flesh;" who dare say, they may be parted, and afterwards marry again, without violating His law.

Having briefly stated the design, I will next examine the laws of the institution. I am aware that some will argue from Matthew's testimony: "Except it be for fornication," that if such is really the case, the innocent party has liberty to marry again. But upon mature reflection, and comparing that, with other passages, my conclusion is, that permission is given to part or put away, but not to marry again. If we consider what the Saviour says in another verse in the same chapter, "Moses because of the hardness of your hearts, suffered you, but from the beginning it was not so;" I think the above conclusion is fully sustained.

Again, the apostle Paul says, "The wife is bound to her husband so long as he liveth." So then if while her husband liveth, she be married to another man, she shall be called an adulteress, and the case would be the same with the husband. Again 1 Cor. vii. "But and if she depart, let her remain unmarried, or be reconciled to her husband." Now some would understand by a bill of divorcement, she would become reconciled to him. But I ask, is this what we are to understand by the term "reconciliation?" If so, I should be loth to pray the sinner in Christ's stead, to be reconciled to God.

Let us then see, what the term signifies. Our Lexicographers have defined the word, "A renewal of friendship." In this sense the apostle unquestionably used it, in regard to the sinner: and in this sense we must understand it, in regard to the wife being reconciled to her husband. What then is the conclusion? Simply this: If reconciled, they have become one again, all difficulties, disputes and contentions, that caused a separation between them, are done away: their former friendship is renewed; and

they are made perfect one, as the Saviour says in regard to his disciples, John xvii. 23. Far be it from the writer to believe, that ever man and wife were in a reconciled state, while they lived in a separated condition.

But says one, do not the brethren teach that all are invited to come to the Saviour: and, how shall they come, if a part of the human family are not admitted into the church? Is there not an inconsistency here? I answer, upon the terms of the Gospel all will be admitted; as I believe it points out a way whereby all can be saved. I shall now try to give my views on that head: first, we find John the Baptist said to Herod concerning his brother's wife, "It is not lawful for thee to have her;" consequently then, it would have been lawful for him to put her away: although the marriage ceremonies may have been legally performed; for she was still his brother's wife.

Again our Saviour, when conversing with the Samaritan woman, after eliciting from her a denial of having a husband, said, 'Thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly." Now it is quite evident that this woman lived with a man as her husband; and the probability is, that she had been divorced from her fifth husband, and married another; for her denial seems to have been intended as a test of our Saviour's prophetic character. However she could plainly understand her situation; for living with, or, having a husband unlawfully, is the very height of adultery.

Again, John viii. we read of a woman, being brought to the Saviour taken in adultery; and He, after convicting her accusers of their sins, said to the woman, "Go and sin no more." Now we are not informed in what way adultery was committed in this case; but supposing, her case to have been the same, as that of the Samaritan woman, would she not have sinned daily, if she did not forsake him, with whom she lived as her husband? Just as well, as if the adultery had been committed by fornication, and would have afterwards committed the crime over again.

Lastly, the Jews, who lived under that law which had but a shadow, were often severely reproved on account of unlawful marriages, and even at times, had to put away their strange wives, in order to gain the divine favor.

In conclusion permit me to drop a few remarks, on a subject different from the above, but in my estimation, nearly allied; and which, it is to be feared, causes many family contentions, if not divorces altogether. I allude to a habit of some parents interfering too much in the choice of their children. It certainly is the duty of parents in this, as well as other matters, to give their children good and reasonable advice; but to resist and oppose to the utmost, as is sometimes with sorrow seen, when there is no other objection apparent than poverty, I fear might be found as striving against God.

Now to such I would say in the language of the apostle, What knowest thou O father or mother! whether thou shalt save thy son or thy daughter? Hath not God chosen the poor, rich in faith? And did you ever consider, that in so doing you not only despise and slight an individual, but the poorer class of mankind in general? And is it not often seen in those who possess much of this world's goods, that the fundamental principle of religion is lost sight of: viz. *Love thy neighbor as thyself.*

Much more might be said on the subject, but I will here stop, not knowing whether my imperfect production will be considered worthy a place in the Visiter.

RUFUS.

* * *

FOR THE GOSPEL-VISITER.

IMMORTALITY.

There is nothing so much calculated to elevate the human soul, as a consciousness of the immortality of our being: to know that this body is the habitation of an immortal spirit, and can be a fit temple for the holy Ghost to dwell in, is enough to raise one above the transitory things of earth, and to transplant his soul into the heaven of bliss, to roam among brighter intelligences, and contemplate the attributes of brighter beings.

Though death is the common lot of all mankind, yet the spirit never dies, though separated from the body, it still lives in conscious existence, in the spirit land, yes—

When disembodied here below
From earth the soul shall turn to God,
To dwell with spirits.

But this body which is the dwelling place of the soul—the house of that immortal spirit, shall it live forever? Nay, 'tis mortal.

"This body it must die,
This mortal frame decay;
These active limbs of mine, ere long,
Shall moulder in the clay."—

Yes, in the dark cold grave, the body shall be enclosed.—The sun may shine for ages, upon the spot of earth that covers its dust; the hoary frosts of heaven may fall upon it, the dew of night may pour its moistening breath there, but still it sleeps on, till God shall bid it rise.—

Then shall this earthly house of clay,
Rise, from beneath the sod,
When Christ shall to th' archangel say,
Now blow the trump of God.

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 52–55.

To the Christian death comes disarmed of its terror,—his dying pillow is made soft and easy, and the sleep of death in the tomb, is made sweet, because He, whose voice calmed the turbulent waters of the sea of Galilee, lay there, and became the first fruits of them that slept.

M. N.

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CORRESPONDENCE.

OBITUARY.

Berlin, Somerset co. Pa. Feb. 20, 1854.

Beloved br. Editor. It is with sorrow, though not as those who have no hope, that we inform you of the departure of our beloved brother SOLOMON KNEPPER. He closed his eyes on the things of this world on the 17th of this month, aged 33 years 2 months and 6 days, leaving behind a loving and now sorrowful wife and one child. He was a minister of the word in the BERLIN-congregation, much beloved and promising still greater usefulness. But we hope our loss is his gain, and that his dying admonitions to friends and relations, to members and neighbors may not soon be forgotten. — — —

J. S. H.

THE GOSPEL - VISITER.

To our dear and respected readers.

It seems to be high time to say something about the Visiter, in as much as One No. more will complete the present volume. Under ordinary circumstances we should have done it sooner; but our readers are aware, that our condition of late became somewhat peculiar and critical, so much so, that we could not see our way clear, what to do. Yes, indeed, we were put like DAVID "in a great strait;" and we had great cause to pray like him, "let us fall now into the hand of the LORD, for his mercies are great, and let me not fall into the hand of men;" and I would add, least of all into my own hand. To explain fully our situation would require too much time and space, yet it is necessary to say a little on the subject.

On the one hand, never since the commencement of the Visiter we had such strong encouragements to continue our labors in editing the same, as we have received within the last six months. While we have a goodly number of copies of Vol. 1. and 2. still on hand, the first 4 No's of the present vol. were nearly exhausted by the time we had printed last Oct. No. and we found it necessary to enlarge our edition somewhat in order to supply the increasing demand. Next to the blessing of God we had to ascribe this to the increasing number of valuable correspondents, whose interesting articles gave a pleasing and, we hope also, a useful and beneficial variety to our columns, and we were only sorry, that we could not give the many communications which came in, so fast to our readers as we desired. For though we crowded into each No. as much as we could, a considerable quantity will have to be reserved for next volume.

On the other hand, while thus encouraged to go on with our labors here in our own adopted country, hoping and trusting that they shall not be entirely in vain in the Lord, there suddenly & unexpectedly came a voice across the ocean from my native country, calling me by name, saying in effect, Stop your labors in America for a while, quit your comfortable home, leave your wife and children, who have bread enough and to spare, while here are thousands suffering for want of the necessaries of life,—leave also your beloved flock and church on the rich pastures of American Gospel - Liberty under the protection of the great Shepherd and his other servants, and—do you come over, and help us!—This voice is accompanied by a long wail of distress and lamentation of the POOR among my countrymen, and by the united wish and desire of a widowed and aged mother, and of an only sister, also a widow, to see their only son and brother once more, which went at once to the heart.

It is three months since we received this call. Fully conscious of our own great weakness, both within and without, and fully aware of the great sacrifice we would have to make, and of the many difficulties and obstacles, yea dangers and disappointments we would probably meet with, all our prayer and desire was to know the will of God in the leadings of his providence, and freely to submit, through his grace, to whatsoever he may lay upon me, fully persuaded, that he would then in mercy sustain me in every trial, whether it be loss or gain, pleasure or pain, life or death, and finally lead me to everlasting peace and consolation through the merits of a crucified Redeemer. Yet for fear of looking upon the leadings of Providence with a partial eye; for fear

of mistaking a call of men for a call of God, yea for fear of being deceived by our own heart, we have sought advice of impartial friends and brethren, and have concluded to leave the question undecided, until we have seen and heard our beloved brethren at next annual meeting.

But however this decision may fall, the circumstance of the first edition of the present volume being so nearly exhausted, that we could scarcely supply missing No's, has led us to the conclusion, that it would be best perhaps, before we begin a new volume, to issue a second edition of the present or third volume. This could be done by our young men during the summer, and would give them proper employment, whether we should be at home or abroad. They would not be sent out in single No's, but put together in vol's with covers, and if we even should have to go to Germany, we might be back before they are done, and could then tell our subscribers, whether we felt able to commence the fourth volume by Newyear next, if we live so long through the mercy of God.

In as much by this plan we save ourselves the trouble and expense of printing monthly covers, stitching, packing &c. of single No's, and from setting type of manuscript, which is sometimes very difficult, and in as much as we have merely in view the more extended circulation of the Visiter, and the useful employment of our hands, we shall reduce the price so much, as will barely cover the actual expenses, that is to say, if each of our respected subscribers would procure for us two new names, and send us One Dollar, we would engage to send two complete volumes in due time, fifty Cents (or half price) a piece.

Now, dear brethren, it will be for you to say, whether you are satisfied with this plan, and whether you feel willing to give us free for a little while, from the heavy task, which we have borne these three years, and to enable us, if it should be the will of the Lord, to go on a mission of love and duty;—and what is more, whether you are willing to exert yourselves in our behalf by obtaining new subscribers at that low rate. And remember, whatsoever is to be done, ought to be done soon, and in fact we should know already by the first of May next, so that the work can go on without loss of time.

For their trouble we shall send to all the *brethren*, who send us lists of subscribers, the minutes of the coming yearly meeting, for which purpose we shall retain the next (May) No. till after the meeting.

It is hoped, that all our respected subscribers will try to bear patiently the temporary suspension of the Gospel-Visiter, inasmuch as we did not succeed in getting an assistant, to whom we could entrust the conducting of the editorial department, during our absence; and inasmuch as it would have been impossible for us, to reprint the 3d volume and go on with the 4th at the same time. Those, whose subscriptions commenced with Newyear, and have consequently not quite half of their money's worth, when this volume is completed, we will indemnify, if we should live, or they shall be entitled to a complete volume, which they may choose, either vol. 1. 2. or 3. or a double Hymnbook, in case we should be called off from this stage of action, before we are enabled to make all right.

The many communications of our valued correspondents, which we have had on hand for some time, and which have come to hand lately,—(they would nearly or quite fill a volume,) we will carefully file away for vol. 4. and charge

some brethren, to be named in my last will and testament, to do the best with them they can in case of my decease.

Finally, dear brethren and friends, while I try thus to prepare to be ready for doing or suffering the will of our heavenly Father, pray for me, that whatever be my lot, I may be found in Christ, as one of the least of his brethren.

☞Our indefatigable br. J. Cronise informs us, that the Baltimore and Ohio R. R. Co. and the Baltimore and Susquehannah R. R. Co. have granted again the privilege of conveying members to and from our Y. M. this year, on their road at half fare. This fact is corroborated by a copy of a letter from *Lewis L. Houpt*, General Ticket-Agent in Philadelphia, sent to us by our dear brother *Isaac Price*, with the addition, that the Pennsylvania Central R. R. Co. has granted the same favor, and it is confidently expected, that the Ohio and Pennsylvania, as well as other R. R. companies in Ohio, Indiana, Michigan, Illinois and elsewhere will do the same, if proper application is made in time.

We were just getting ready to put the correspondence of our br. Isaac Price with the Gen. Agent of the Pa. Central R. R. in Philadelphia to press, when we received another package from our br. Jacob Cronise containing the two original letters, one from the Master of Transportation on the Balt. and Ohio R. R. and the other from the Superintendant of the Balt. and Susquehannah R. R. Having not space enough, to insert them all, we will merely say, that while they all agree in granting the privilege, and requiring a certificate of the clerk of the yearly meeting,—they disagree in the way and manner to carry out the measure.

In as much as we feel considerably interested in this matter, and wish to do, whatever may be required of us, with a clear conscience, we must say we would prefer the course pursued last year, and adopted this year again by the Baltimore Companies, that is to say, Every member pays his full fare in going to Y. M. and will then be passed free back again upon presenting a certificate of having attended the Yearly Meeting as a member of the G. B. Church.

Another difficulty may arise, if the different R. R. Cos. will not instruct their agents alike. Suppose members from the vicinity of Monrovia prefer going by Baltimore, Harrisburg, Pittsburg to Wooster, and pay their fare in full, on their return will one certificate carry them through, or will a certificate be required by the Conductors of each Company?

At any rate a uniform mode of proceeding is absolutely necessary, in a case where so many responsible agents are concerned, and for this purpose we will insert the following extract from the letter of the Baltimore and Susquehannah R. R. Co.

—I am instructed by the President to say, that the members of the church, will be passed free over our R. Rd. from HARRISBURG to BALTIMORE, upon presenting to the Conductors the certificate of membership &c. &c.

We subjoin a copy of the certificate, to be given out by the Secretary.

"The bearer N. N. is a member of the German Baptist Church, and having attended this yearly meeting near Ashland O. is entitled to return free by R. Rd. from to

June 1854.

Clerk of Y. M.

As soon as we learn, that this form will answer the purpose, we will cause it to be printed, and send a blank copy with autograph signature to the different general Agencies, if required.

* * *

☞Our dear Ashland-Brethren will see, that their letter is again crowded out. We think it will perhaps be for the best, and that they need not fear of any lack of visiters at the appointed time. We need yearly meetings, and are glad that there has never been wanting a place yet to hold them in; but we have perhaps already said too much about them.

THE MONTHLY GOSPEL-VISITER.

VOL. III. MAY 1854. NO. 12.

For the Gospel-Visiter.

THE SCORNFUL.

How could he raise his daring hand,
And his indignant eye,—
And curl his lip with proudest scorn,
Th' Almighty to defy?
When first he felt the arms of love
Environ him around,
When first he heard a father's pray'r
With soft and solemn sound
Fell on his ear, with new-strung harp
To purest words and tone
His sacred lullaby,—
A christian mother's song.

Has he forgot that eye of love,
Which watch'd and wak'd his soul,
Pour'd volumes in his new-made heart
Until his heart was full?
Then from the raptures in his eye,
Fill'd up her cup of joy,—
The sunbeam of bright intellect,
In her own darling boy.

He has forgot his transports, when
He sprang to seize the moon,
Reach'd out his little hand, to grasp
The stars, and bring them down.
Or when he gamboled on the green,
Beneath a setting sun,—
Midst flow'rs beneath, and skies above
All radiant from the throne.

T'was then his infant heart rejoic'd,
He saw and he ador'd,
Believ'd the great Invisible,
Our Maker and our Lord.
"There is no God, O dreadful thought,
Beware that impious lie,
Thy undone soul can ne'er withstand,
Divine Reality!!!

He holds the reins volcanoes bind,
He guides the seas in bounds,
And thee he'll follow, erring man,
In all thy giddy rounds,—
Till thou shalt know, sure as thou art,
A God that rules above,
Whose dreadful wrath is only rous'd,
When creatures spurn his LOVE.
When thou canst take away man's right,
To judge of good or ill,
Tare from his heart the pow'r to love,
To worship and to feel—
His immortality;—then thou
May say, "I have no soul,"
But say not, then,—there is no God;
God is, and "shall be all in all."

S.

A TRIBUTE TO THE MEMORY of Sister E. R. of Philad'a.

Well ye sung her, "Mild and lovely
Gentle as the summer eve."
As they laid her lowly—softly,—
In her silent welcome grave,
As she wish'd it, in her peaceful,
"pretty grave,"
Happy days, when joyous hearted,
She strew'd smiles and blessings round;
As a banquet-hall deserted
Echoes a last solemn sound,
So among the mourners, she as chief
was found.
Strange we said, such bitter anguish
Should be pour'd into her cup;
Yet not strange to see them languish
Over whom we truly hope,
On the Word of God depending, ever
hope.

So that "Just One," hear his crying,
Veil'd in blood upon the tree,
Those dear arms there quiv'ring, bleeding,
Hold up heav'n and earth for thee:
His own arm Salvation brought to him and thee.

Is thy noonday turn'd to midnight
Ne'er a star to cheer the gloom
Not forsaken, yet thy "True light,"
Child of faith, shines through the tomb,
To thy rescue he will come, will surely come.

Oft we'll think of that strange beauty,
Which came o'er our sleeping dead
As in dreamless slumbers resting,
Like a youthful bride array'd:
Waits nor doubts, the bridegroom long delay'd.

Mark ye well, her gentle footsteps
As she wander'd with her guide,
Truth defending, meekly leaning
On her loving Shepherd's side.—
The "True Shepherd's" wounded side.

O give back her warm petitions
On the smoking altar laid,
Ye with whom she smil'd so sweetly,
Ye for whom she wept and pray'd.
Live to answer that she pray'd,
Live to bless the cause she plead.

S.

* * *

THE PARABLE OF THE WHEAT AND TARES.

Christ, after the parable of the sower, introduces another, "The parable of the wheat and the tares," in order to show the condition or state of things in the world after the seed was sown, or the word of God preached unto the sons of men.

Those, who received the seed in a good and honest heart, and were born again not of corruptible seed, but incorruptible, by the word of God, which liveth and abideth forever, are the good seed sown in the field—the world, the production of the seed sown by the farmer, the children of the kingdom, i. e. the subjects of the kingdom of grace. The tares,—the children of the wicked one,—the subjects of the kingdom of darkness.

It was God's eternal decree from the beginning that every thing should bear fruit after its kind;—of course then that which is sown of God by his servants will produce good seed or fruit;—that which is sown of the devil, through his ministers, being evil will bring forth evil fruit.—The receiving and obeying the word of God will lead to God, and glory, the receiving and obeying any other doctrine leads from God unto damnation.

But although in a general sense this parable may represent the children of God, and the children of the wicked one as growing together in one field,—the world, yet I believe it is intended to show, that if the children of God fall asleep, are not wakeful, watchful and prayerful, the devil may sow tares, that is erroneous or false doctrine among them, which being received by some will draw them from God, into perdition.

But in order more fully to understand this, and to put us upon our guard,—especially the watchmen upon Zion's walls,—it is only necessary to refer to the past history of the church. When I say "the church" I have reference to God's people in every age, and under every dispensation. Let us then go back to the creation, where the first seed was sown or planted in the earth. Our first parents were the first children of God that we have any account of, and while they continued in their first estate, which was as long as they continued to obey God, all was well; love, confidence, joy and peace dwelt in the

happy family. But falling asleep, or not being wakeful enough, the devil succeeded to sow tares in the field, disseminated false doctrine, which being received by them, its effect was soon felt by them; they felt guilty and fearful, something they were strangers to before.

They fell from their first estate;—but God, not willing that every vestige of good should be destroyed from the earth, (in order that in the fullness of time he might finish the work, which he had purposed in himself before the foundation of the world, the final redemption or restoration of man to the glorification of his great name,) guided man by the law of nature, and by his Spirit, and as many as were willing to be governed or guided by the best law they then had, continued—notwithstanding their fall—the children of God.

The rest, who were governed by the law of carnal reason, sown or planted in them by the devil, became corrupt tares, the children of the wicked one, and by its baneful influence in process of time, all flesh corrupted its way, and destruction followed.

In the course of time God gave into his church a written law,—the moral and ceremonial, for their guide and government,—and all who received and adhered to it, were acknowledged of God as his people.—But where-ever God sows good seed, the devil sows tares;—where God builds a church, the devil builds one in opposition to it, in order to destroy all the good possible. No sooner was the worship of God introduced according to the law, the devil introduced idolatrous worship contrary to the law;—and be it borne in mind, that every religion or worship contrary to God's revealed will, is *idolatry*, a production of the tares, sown by the devil;—although it is said, the tares are the children of the wicked one, yet every sin, every evil principle, every doctrine contrary to God's word, is a tare, an offspring of the original.

How artful the devil in carrying on his work! He makes use of agents in the first place, having no better he made use of the serpent, the most subtle of all the beasts of the field; afterwards he made use of human agents. What a pity that man, the most noblest part of God's workmanship, should prostitute himself as a dupe, a tool, or agent of the devil, to assist in bringing upon himself and his fellowmen destruction! Yet so it is and so it will be.

Among enlightened and civilized nations the devil does not ordinarily tempt people to disbelieve the existence of a God, but to disregard, disbelieve and disobey his word, knowing that as long as men are kept from obeying God, they are under his control; "his goods are in peace," neither does he care, how loud a profession a man may make, nor what kind of religion he may profess, provided he may keep him from "worshiping God in spirit and in truth," knowing that this is the only religion, that God is pleased with; that which is performed according to his word and spirit.—

Any other religion, any other mode of worship, let it appear ever so good, ever so plausible, ever so right in the sight of man, is assuredly nothing but the production of the tares sown by the enemy, and all who receive it, become such themselves,—obnoxious plants, not planted by the heavenly Father,—which shall be rooted up and cast into the fire.

Dear reader, all that I ask of you in order to satisfy yourselves of the correctness of the above, is to examine

the word of God impartially, with a prayerful heart, that God may open your understanding, that you may understand the scripture, for unless you do this, and are willing to comply with it, you cannot escape the wiles of the devil.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, Wilt thou then, that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them;—let both grow together until the harvest.

Some men in not applying or understanding this parable right, have fallen into great error, supposing it to have reference entirely to the church, and that good and bad must be suffered to grow together in the church, until the harvest.—They have disregarded and set aside one of the most wholesome and essential doctrines of the Gospel,—the right of church-discipline or judgment, or in other words, the authority of the church in expunging error or in excommunicating licentious and unruly members. But we have not so learnt Christ.

Yet notwithstanding, as we said above, the devil may succeed in times and places in sowing tares, or infusing error into the church. This may serve as a great caution to the servants of the householder, in its removal; yea, it may sometimes become necessary in order to spare the wheat, to let such stand longer than otherwise would be lawful;—and sometimes a tare may so much resemble wheat, that it may not be detected, until the harvest, when the secrets of all hearts will be revealed; when the guest, who had no wedding garment on, will be bound hand and foot, and cast into outer darkness, where will be weeping and gnashing of teeth.

But, as above remarked, this parable is intended to show the state of things in the world, and that the servants of God have no right to do violence to the person of any man, or persecute them for their religion's sake; yet it is their duty to exhort, reprove and rebuke with all authority and patience, and what cannot be reclaimed by these means, let it grow until the harvest, the end of the world."—

"And in the time of harvest I will say unto the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." This I believe has reference to Christ's second coming in the clouds with power and great glory. Paul prophesied of the destruction of the tares, the wicked, saying, "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." John also in the xiv. chap. of Revelation tells us, that he saw a white cloud, and one sitting upon it like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle, and he heard a voice, saying, Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is fully ripe.

This refers to the gathering of the saints;—next the destruction of the wicked under the similitude of an angel with his sharp sickle gathering the clusters of the vine, and casting them into the winepress of the wrath of God Almighty. Then will Christ also gather out of his kingdom all things that offend and them that do iniquity, and cast them into a furnace of fire.—Dear reader let us labor to be found among those

who shall shine forth as the sun in the Kingdom of their Father.—If any brethren can give us a more scriptural exposition upon this parable I would like to hear it.—

THEOKLITUS.

Communicated for the Visiter.

DIALOGUE ON WAR.

Inasmuch as there has never been a great deal said directly in the "Visiter" on the subject of "WAR", or the inconsistency of bearing arms with the christian religion, and this being a very important subject, one that should be held forth by all Gospel-ministers, (as well as other Gospel-truths,) before the world; indeed, dear fellow-laborers in the Gospel, I have thought sometimes, that whilst we were very strenuous in advocating other Gospel-principles, we did too often pass over this in silence, or at least did not directly refer to it.

Hence I have come to the conclusion to give a communication on this subject, and should it be carried to an undue length, I hope my readers will bear with me, since it is an important subject, and might as well not be touched on at all before the world, if it is not set forth in its true light, and established upon infallible evidence, beyond cavil and contradiction; and this we will try to do by the help of God.

This we have often done in conversations, held upon this subject both privately and publicly with men and ministers of different persuasions, who, after exhausting all their skill and ingenuity in trying to support their favorite doctrine, the lawfulness of Self-defence, had to acknowledge at last, that the testimony of the Gospel was in our favor.—I do not say this boastingly, but merely to show, that all the shafts of sophistry and criticism are leveled in vain against the pillar and ground of truth; even when held forth in weakness, it is mighty, and will prevail.

Having, some years ago, had a conversation with a Mormon preacher on this subject, and inasmuch as he brought in every argument, that I ever heard urged against us by our opponents, I will introduce him and all the arguments, in substance (as far as remembered,) brought forward to sustain his position, together with the arguments made use of to confute him; and as some brethren, who may read this, can remember, and testify, that he was at length completely confounded, and had nothing more to say in vindication of his course. I presume my brethren will not object to this mode of reasoning since it makes it more interesting to many readers, than otherwise it would be.

Having said thus much by way of introduction, I will now introduce the conversation.

MORMON. Will you brethren grant me the privilege of holding meeting or preaching in your meetinghouse?

BROTHER. Any man, who preaches the Gospel, is privileged, and we even invite him to preach in our houses; but if any bring not this doctrine, we take the apostle's advice;—we receive him not into our houses, neither bid him God speed.

M. But how can you tell or judge, whether a man preaches the Gospel, before you hear him.

B. If we have any knowledge of his profession or tenets, we can generally give a pretty good idea, whether he preaches the Gospel or not.

An old german brother. There is one ting he does not agree mit de

Bredren; he tinks, it is right to bear arms and go to war.

B. Ah, how do you hold, or what are your views on that subject?

M. I believe it is our privilege and our indispensable duty, as good citizens and christians, to defend our rights, our liberties, and our country.

B. Now we can judge at once, whether you preach the Gospel or not. Christ says, deny yourselves, and you say, defend yourselves;—how can you reconcile this?

M. There are many things a christian must deny himself of; but this does not prove, that we must deny ourselves of our just rights and our dear-bought liberties; but are bound to hand them down to posterity, even at the point of the bayonet.

B. So you contend, that self-denial has nothing to do in time of war?—

M. If we are engaged in a war of defence in a just cause, it has not.

B. Then you consider a war of defence at least—compatible with the Gospel?

M. I do most certainly, for God commanded his people of old to carry on war not only defensive, but offensive also, in extirpating their enemies, and He is a God, who changes not.

B. True, but that was under a dispensation where they had a commission from God for it; they were commanded to love their neighbor, and hate their enemy, but—

M. God is the same yesterday, to day and forever.

B. But there was a change of law; Heb. 7. 12. the political and ceremonial is changed, yet the moral law written upon two tables of stone, is unchangeable as God himself and forms the very essence of the new law, the law of Christ, LOVE TO GOD, AND LOVE TO MAN. Therein also we are taught *not to kill*, which all is in perfect harmony with the Gospel of Christ, which teaches us to love our enemies, to do good to them that hate us;—and again, he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

But to prove the inconsistency of war under the law of liberty or the new covenant of grace, I will first refer you to the prophecies. In the 46th Psalm we read v. 8. "Come behold the works of the Lord; what desolations He hath made in the earth: *He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear asunder: He burneth the chariot in the fire.*"

Again Isaiah ii. prophesies of the kingdom of Christ, says in the latter clause of 3d verse & 4th, "Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and *they shall beat their swords into ploughshears, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore.*" The prophet Micha has the same language.

M. I acknowledge those prophecies; but they have no reference to our time, but to time still future; to the time, when universal peace will prevail, when there will be no enemies, but when all will know and love the Lord from the least to the greatest.

B. But do you suppose there will then be a new revelation or another law? Certainly not,—but they will be under the same government then, as now; the same law, the same rule, and the very same principles govern the church now, which will govern it then. The same Lord is over all, although it will then be universal, since all will

know the Lord and will willingly submit to his government, whereas now but a small portion of those who profess Christ, are willing to be brought fully under his peaceable reign and government, not considering, that his kingdom is a spiritual kingdom, and that the christian weapons are not carnal.

Christ is termed the Prince of peace, and the heavenly messengers after communicating the glad tidings to the shepherds, were heard to sing, "Glory to God in the highest, *peace on earth* and good will towards men. But to prove that these prophecies refer to the church or the kingdom of Christ, from the time it was first organised down to the final consummation of all things, I will refer to another prophecy.

Zachariah ix. 9. 10. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee, He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Who can deny, that this was fulfilled when Christ was upon earth? If so, the following was also fulfilled. (v. 10.) "*And* I (the King) *will cut off the chariot from Ephraim, & the horse from Jerusalem, and the battle-bow shall be cut off, and he shall speak peace unto the heathen; and his dominion shall be from sea to sea, and from the river to the ends of the earth.*" How did he do this? By the two-edged sword which proceeded out of his mouth; by the doctrine which he taught.

M. If this is the case as you say, then no man who carries the sword or bears arms in defence of his country's rights, can be a Christian; and as none but true Christians have the promise of life eternal, what will you do with WASHINGTON, the father of his country, and those worthy patriots of the Revolution, many of whom died for the cause of liberty? Can you suppose that they are all lost? And that they will not receive a reward for their labor?

B. We find that God in former ages wrought great works through men whom He had never acknowledged as His people; for example He stirred up the heart of CYRUS, a heathen king, to liberate His people from under the Babylonish captivity, and to rebuild Jerusalem and the temple to the restoration of the true worship of God. As far as any man labors for the Lord, or according to His will, and is faithful in his calling, he will certainly receive a reward; and as long as things remain as they are or ever have been, there is a necessity for civil powers; and as long as this is the case, there must be men at the head of these powers, to see that its laws are faithfully executed.

Hence every government established upon just, liberal and equitable principles, is of God, and rulers and governors are God's ministers. The language of our Saviour to Peter and the subjects of his kingdom, Put up thy sword into its place, for all they that take the sword, shall perish with the sword, does not refer to them, for they carry the sword not in vain; for he is a minister of God, a revenger to execute wrath upon him that doeth evil. Rom. xiii. 4. All rulers then, who are God's ministers, and faithfully discharge their duties, will receive a reward from God the righteous Judge.

M. But Paul tells us, Rom. 13 "Let every soul be subject unto the higher powers."—Again, "Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." If therefore these powers call upon us to go to war, we are bound to obey or suffer damnation.

B. We should ever remember, that Christ is the head of all powers,—and that rulers and governors have no right to lord it over God's heritage, or to demand of the subjects of Christ's kingdom any thing that comes in contact with their holy profession. Should they do this, the children of God are not bound to obey them; but "obey God rather than men." For refusing to obey the higher powers the apostles with many thousands of christians had to suffer Martyrdom.

M. If all Americans were of your opinion we would soon lose our glorious liberties and country.

B. This very objection was brought against Christ in his day.—"If (said the rulers of the Jews,) we let him thus alone, all men will believe in him, and the Romans will come, and take away both our place and nation." John ii. 48. Why this precaution? They had a good reason for it. They had often heard the doctrine of Christ; they heard him preach in the strongest terms the doctrine of self-denial, which they very well knew, (as all men ought to know,) stood opposed to the doctrine of self-defence. Again they heard him say, "Love your enemies, do good to them that hate you;" which they knew could not be done by taking up the sword and slaying them." Again, "if you see Jerusalem besieged with armies, flee to the mountains." But their fears were ill placed; for the very thing they have done to prevent it, (the crucifying of Jesus) was the cause of their utter destruction, whereas the Christians who would not lift a sword against the Romans, were protected by the very sword, which destroyed the others.

M. I can never believe, that it would be right for us as men and christians, in case of an invasion tamely to submit to be enslaved, and to have slavery entailed upon our posterity without asserting our inalienable rights, the rights guaranteed to us, I believe, by the law of God and man; the right of defending ourselves against unlawful violence, let it come from where it may.

B. According to the law of carnality I acknowledge we have the right to defend ourselves; but according to the law of God, as we have seen, and can farther see, we have not. The Saviour tells us, "not to resist evil, but overcome evil with good." Again, "if any man smite thee on one cheek, turn to him the other also." Again, "Render not evil for evil, but rather blessing." And again, "Avenge not yourselves, but rather give place unto wrath; for vengeance belongeth unto me: I will recompense, saith the Lord."

Indeed the whole Gospel as well as the example of Christ stands opposed to it, and Christ's footsteps we are to follow, who, when he was reviled, reviled not again; when he suffered, he threatened not; but submitted himself to him who judgeth righteously." And in regard to your supposition that we as Americans and Christians might be enslaved, I will only say, it is always on account of the wickedness of nations, that they have to experience the horrors and evils of war.

But suppose we Americans were all christians; all regarding Christ as our supreme head and ruler, his law would be our law, and the chief feature of it would be, "Whatsoever we would that men should do unto us, we would be willing to do unto them," individually and nationally; suppose we would give no occasion for war, yea our hope and trust would be in a power invincible, in the mighty arm of Jehovah, what power on earth could harm us, if God was for us? In case of danger we would fly to him for help; our united prayer and

our trust in Him, would be more available, than forts, cannons and swords.

M. Admitting the above to be true in a general sense, I will suppose an extreme case, such as sometimes occurs; for instance, an enemy would come to your house with the intention maliciously to murder you and your family; you knew his design, you also knew, you had the power to save yourself and family by killing him, what would you do? Kill him, or suffer him to kill yourself and all yours, who are near and dear to you.

B. If I were a true christian, and my hope and trust were in God, I would have no reason to fear. God could in the midst of danger protect me, like he did an ELISHA, a DANIEL a JOSHUA, from the spear & sword of their enemies or a WASHINGTON from the balls of the savage. This I ought to do, put my hope, trust and confidence in God. But suppose in such a case human nature would prevail over me, I would take my gun or any other weapon, and destroy mine enemy without a second thought what then? The deed is done, and cannot be remedied. Paul would tell my brethren, "If any one be overtaken in a fault, ye that are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. I never could justify the case, and you must acknowledge there is a great difference in being overtaken in a fault, or doing it deliberately, willfully, in justification of the principle of self-defence.

M. It may be possible, that I am in error in this. I have never had a revelation on it.

B. No Revelation, indeed? What more do you want? Here you have the Revelation brought from heaven by God's eternal Son, and left upon record by his faithful witnesses, who penned it by inspiration, and by divine providence has been handed down to us, and will abide forever, yea, said the Saviour, heaven and earth shall pass away, but my word will never pass away.—And this eternal truth, as you have seen, stands opposed to self-defence, as you must acknowledge;—yet you are not willing to submit to it, but seem to expect a new revelation, which you will never receive, and which will never be given to man, but the present will continue until the judgment day, and will there stand as a witness against all who are not willing to acknowledge its authority, not willing to live in humble submission to its requirements.—and condemn them.

TH.

FOR THE GOSPEL-VISITER.

THOUGHTS IN AFFLICTION.

By a Sister.

"Therefore the redeemed of the Lord shall return, and come with singing into Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah LI. 11.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21. 4.

While ling'ring on my bed
I've thought it o'er and o'er,
What will become of me when dead;
Shall I gain heaven's fair shore?

When the great day has come,
Shall I at God's right hand
Receive a joyous welcome home,
With all that glorious band?

Shall I on golden harps
Strike an immortal tune;
While rapture thrills throughout my heart,
To think I'm safe at home?

Sometimes in faith and hope,
I view the promis'd land:
The waving trees of Paradise,
Invitingly do stand.

The fields are clothed in green,
And rivers flowing bright:
And onward as they flow, they seem
To murmur with delight.

There all the sons of truth,
Their earthly warfare done;
Bloom and expand in vig'rous youth,
Their victory being won.

Yes this may be the lot
Of all who righteous are;
There sin and sorrow enters not,
Me for that heav'n prepare.

May you and I, dear reader, be of that number, who shall have their robes washed and made white in the blood of the Lamb; and may we dwell in that land, where the inhabitants shall no more say, I am sick, and where we may inhale the healthful breezes of heaven, and pluck the ambrosial fruit from the tree of life, and drink from the river which maketh glad the city of our God, and dwell in the presence of God and the Lamb forever.

S. A. R.

For the Visiter.

ON THE SIN AGAINST THE HOLY GHOST.

As there has been two views given in the Gospel-Visiter differing somewhat one from the other, and my view differs from both of my beloved brethren, I will in love try to give my humble views. Now I think to blaspheme against the holy Spirit of God, we must be in possession of that Spirit; for if we could commit that unpardonable sin before we have tasted of the spirit or its soothing influences upon our hearts, why then there are many that would fall under condemnation without forgiveness.

There is the infidel; he would have to go unreclaimed, because he denies the plan of God; he laughs in derision of the spilt blood and the holy Spirit of our work of priestcraft, as he terms it. Yet we can't say, that he has blasphemed against the holy Ghost. But what does the infidel or any unconverted man know about the holy Ghost? They know not its teachings, nor its sweet comforts, that it brings to build up us poor broken-hearted sons of fallen Adam.

But if a man be a new-born creature, having put on Christ, and having obeyed the form of doctrine, delivered unto him, from the heart, thus having come by obedience in possession of the spirit of God or the holy Ghost; if that man then returns back unto all his wicked ways, then Paul declares, they cannot be renewed. They are the ones that sin or blaspheme against the holy Ghost, if not by word, they do by action; for if they have truly felt the spirit of God upon their hearts, and enjoyed the full blessings of obedience, and then fall from this height down into the very quagmire of sin and pollution, even if their words do not blaspheme the holy Spirit, their action does so.

Hence in my humble view I believe no person that has not fully enjoyed the holy Ghost can commit this unpardonable sin. Some may say, that if any person was ever so happy, as to come in possession of this holy Spirit, would not sin against it. But we find that the angels that stood in the presence of the Most High, kept not their first estate,

and are now reserved unto the great day of judgment. Then let us beware and be watchful and prayerful, that we may not be brought into this hopeless state of despair, from whence there is no forgiveness.

CEPHAS.

FOR THE VISITER.

ONE WORD ON TRINE IMMERSION AND A FORWARD ACTION.

A NEW ARGUMENT.

After what has been said already on the subject, I would merely say, that if we pay strict attention to the word of God, the commission cannot be complied with in any other way, and that those who practise otherwise, in fact do it without the authority of God, and consequently such practice will be of no account.

Those friends, who are in favor of a backward motion or action, and rely so much in support of it on Paul's comparing baptism to a burial in Rom. vi. we would humbly beg to consider that passage more carefully, and especially take notice, (v. 5.) where Paul does not say, that we have been planted together in the likeness of his burial, but *"that we have been planted together in the likeness of his death."* Now all will admit, that Jesus died before he was buried, and we read that his death was on this wise, "When he had finished his work, he bowed his head, and gave up the ghost," and then died. Hence we conclude, that in as much as Christ gave up the ghost or died by bowing his head, not backward, but forward, we have been planted together in the likeness of his death by a forward action, and that a backward action would not at all be in the likeness of his death.

Br. Editor. I will leave this matter with you; do with it as you see proper. My prayer to God is that he may bless you in your undertaking, and make your labors profitable to the brotherhood and community at large.

Yours in the bonds of Gospel-love and union

J. H. T.

* * *

FOR THE VISITER.

"HOW SHALL WE ESCAPE, IF WE NEGLECT SO GREAT A SALVATION?

Heb. ii. 3.

In the foregoing verses the apostle gives us to understand, that even the word spoken by angels was steadfast, and that every transgression and disobedience received a just recompense of reward—a just punishment. Yet God in his infinite mercy has seen proper at all times to point out to sinful man a way of salvation, a means of escape. Thus when God in his righteousness saw fit to destroy the world by a flood of water, NOAH and his family were saved in the ark. And when SODOM and GOMORRAH were to be destroyed by fire on account of their grievous sins, there was a way of escape pointed out to righteous LOT, by leaving the doomed city just in time to save his life. These were the means that God saw proper to make use of in their salvation from the impending destruction.

Undoubtedly these and other manifestations of the justice and mercy of God were in the mind of the apostle, when he uttered the above words, as if he had said, If none of those did escape destruction, who neglected the salvation offered in the days of NOAH or in the days of LOT, *"how shall we escape, if we neglect so great a salvation?"*—These are solemn words of warning, which we will

do well deeply and seriously to consider in the fear of God. But time and space will merely allow us to sketch out the points contained in the text by asking, and answering briefly a few questions.

1. *What is the evil and danger, which we are to escape from?*

Ans. Though there are a thousand evils mankind is heir to, and a thousand dangers, which surround us on every side, yet they may be reduced all to one common fountain, which the apostle calls "*transgression and disobedience*" or in one word "SIN." This is the first and greatest evil, mankind is subject to, the most real and certain danger, we have to escape from. Oh that all mankind would see it!

2. *What is the salvation, spoken of by the apostle?*

Ans. It is deliverance from sin, and the gift of eternal life. Glorious news for sinners!

3. *Why is this salvation so great?*

Ans. It is great in regard to itself;—it is great on account of the greatness of Him, who wrought it out; great, on account of the great work it required; great, on account of its effect in time and in eternity.

4. *How can this salvation be neglected?*

Ans. By not using the means appointed to obtain it; by not fulfilling the conditions required. These conditions are 1. Repentance, which is a godly sorrow for sin, a confessing and forsaking of sin, and an entire giving up of ourselves, body, soul and spirit to God. 2. *Faith*, which is a hearty reception and believing of the testimony, that God has given us concerning his Son Jesus Christ. 3. *Obedience*, where we are constrained by love to observe whatsoever Christ has commanded; and where the first act of a living faith is Baptism in the name of the Father, and of the Son, and of the holy Ghost. The means are, 1. Ask (in prayer,) and it shall be given you; 2. Seek (in the word of God,) and ye shall find; 3. Knock (at the door of the church of the living God, which is the ark of the New Testament,) and it shall be opened unto you. If we neglect to use these means, and to observe those conditions, we will neglect that great salvation.

5. *Is there indeed no escape from the fearful doom threatened in the word of God, if we neglect this great salvation?*

Ans. It seems not. We do not read of any being saved from destruction in the days of Noah excepting those who entered into the ark. We do not read of any other way of salvation, of any other means of escape. See Acts iv. 12.

6. *Do you not condemn by this all the world, that may differ from you?*

Ans. No, no;—our business is not to condemn the world, but in love to teach, persuade, entreat and warn the world from the wrath to come, and to be reconciled to God.

We conclude with the following

HYMN, given and translated by request.

1. Oh ye young, ye gay, ye proud,
You must die and wear the shroud!
Time will rob you of your bloom,
Death will drag you to the tomb;
Then you'll cry, and want to be
Happy in eternity.

2. Will you go to heav'n? or hell?
One you must and there to dwell:
Christ will come, and quickly too;
I must meet him, so must you;
Then you'll cry, &c.

3. The white throne will soon appear,
All the world must then draw near;
Sinners will be driven down—
Saints will wear the starry crown.
Then you'll cry, &c.

1. Jugend voller Eitelkeit,
Mach zum Sterben dich bereit;
Rothe Wangen bleichen ab,
Und der Leib fällt in das Grab.
Dann wünschst du zu seyn bereit,
Selig ja, in Ewigkeit.

2. Willst du Freude oder Pein?
Eins davon muß dein Theil seyn;
Christus kommt, und bald dazu,
Ich muß vor Ihn, so auch du;
Dann wünschst du &c.

3. Der weiß' Thron erscheinet bald,
Alle Welt ins Urtheil fallt;
Sündern sagt es: Weicht davon!
Heil'gen: Tragt die Sternenkron!
Dann wünschst du &c.

LETTER OF A NIECE TO HER UNCLE.

(This letter was written more than a year ago, and we were permitted to read it lately, after becoming acquainted with the writer as a sister in the Lord. As her case may be the case of many, we thought the publication of the present letter might do some good. This however is done without her knowledge and consent, as her modesty would shrink from publicity. Yet we hope, she will pardon us, if she should recognise her own letter, inasmuch as we withhold name, residence &c. and extract only so much, as may be conducive to bring others in like circumstances to reflection, and finally like her to choosing "that one thing needful, that good part with MARY, which shall not be taken away from her.")

Dear and much respected uncle and aunt. I embrace this opportunity to communicate a few lines to you, and hope they may reach you all in the enjoyment of good health. I have not been very well for several weeks. —— Dear uncle, I sometimes think I should not complain, for it was all for my good, because if God would have dealt with me according to my desert, he might have placed me, where hope is a stranger, and mercy never comes.

Dear uncle, there are a great many things on my mind I should like to speak to you about, and I don't believe there has been a week or scarcely a day in three years, that I did not think within myself, Oh that I could speak to you, and I often thought I would like to write to you, but felt a kind of backwardness, as I am such a poor hand at writing a letter or expressing myself; but, dear uncle, as I feel so unhappy and so much distressed about my soul's salvation, I will now try to tell you something about it, as it often seemed to me, if I could speak to you and tell you my condition and my feeling, that you could show me a way of deliverance.

But, dear uncle, I fear sometimes, it is too late, or that I have delayed too long; and I feel so poor and so sinful, as if I were not worthy to lift mine eyes toward heaven. Yet when I think of that dear Saviour, who died for sinners, it makes me feel as if there still was hope. Dear uncle, it always has been all my desire and all my prayer to be saved, and to walk in the way of eternal life; but I fear I have not been faithful enough, as every thing seems to be so dark before me, that I can see no way, and cannot enjoy that feeling and peace of mind I once enjoyed.

Dear uncle, I will tell you what has brought me into such a trouble, that I have no peace of mind, and feel, as if I could find comfort nowhere. You know, dear uncle, that my dear father and mother were both members of the German Reformed church, and we were all initiated into the church by baptism, and when we arrived at the years of maturity, as it was their wish, we all became members of the same church. But it was also their wish, that we should become true followers of the Lord Jesus Christ, which was also all my wish and desire, and is yet.

But there has been so much confusion and pride and contention about ministers and about paying the minister and a great many things which appeared to be contrary to the word of God, and as there appeared to me to be no true christianity in the church or among the members, as there was no love among them. I felt well enough satisfied so long as I could think that there was some hopes of things going better, and that there were some members, who were sincere, and who tried to walk in the way of truth and righteousness; and there may still be some yet.

But as there is not the right kind of discipline in the church or among the

leading members of the same, and all kinds of persons are admitted into the church, and permitted to partake of the Lord's supper; some who live in drunkenness and swearing and all kinds of ungodliness. And the reason why it is so, is because some of them are wealthy, pay so much toward the support of the minister;—some on account of their friends, or for fear of making a disturbance as they say.

And all this appears to me to be contrary to the word of God, and I also told some of them, that I believed there would remain a curse on the whole congregation, because these things were allowed. But they said they had enough to do with themselves, and if they would want to exclude all such, they could not support a minister; and if we only tried to do what was right, we would not be accountable for the sins of others. But it makes me feel as if I might as well belong to no church, as to such a one.

But then again I sometimes fear that it might not be a good spirit that makes me feel so; and, dear uncle, I wish you to remember me in your prayers, and if I have said any thing that is not right, I hope the Lord will forgive me. Dear uncle, you perhaps think strange of me to write these things to you;—but as I am in such a trouble, I felt as if I would have to tell you something about it, and I hope you will also excuse me for my incorrect way of writing &c. &c.

Dear uncle, please to write to me as soon as convenient. Your affectionate niece

MARY . . . .

* * *

Communicated for the Visiter.

"Take heed that no man deceive you." Mat. xxiv. 4.

That there is danger of "being deceived, all will readily admit;—but that which constitutes *deception* in all its various forms is more difficult for man in general to understand. But why is it difficult to ascertain what is right and what is wrong? The difficulty is this, many are unwilling to come to the knowledge of the truth, as it is in Christ Jesus.

If we are willing to take the word of God for our guide, all difficulties will soon disappear. But there are those who are unwilling to deny themselves so far, and so fully, as the word of God, the Gospel of Christ requires. There are those who profess to be followers of the Lamb,—and at the same time are carnally minded, carrying all their pride, envy and lust with them. But this will not do.

This is taking *more* 'baggage' than the law allows, and of such kind as is entirely forbidden. The narrow way that leadeth to eternal life, will not permit such a ponderous load to pass through; "The sinful pleasures of this world are a great cost and no profit to any man. But for the believer who wishes to be admitted into the celestial city it is impossible, he cannot take the lust of the eye, the lust of the flesh, and the pride of life with him, and yet be saved.

No, he cannot even take with him his own self-will; for if we deny ourselves, and leave all behind for Christ's sake, we shall still find, that the way is narrow enough. And besides, it is necessary to pay the strictest attention to the directions given by the Saviour, who has said, "I am the way, the truth and the life; no man cometh to the Father but by me." Therefore we must obey him, not only in part, but in "all things" whatsoever he has commanded.

We must follow in his footsteps. If we do not follow him, we are not in him, and if not in him, we are not in the way, for HE IS THE WAY, and whoever is not in the right way, will in the end suffer shipwreck, and be compelled to pay the penalty of violated law!

How important then the warning given by our Saviour, "Take heed that no man deceive you." How necessary that we examine ourselves well, lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us."

Until we comply fully with the directions given in the Gospel, we occupy unsafe grounds; indeed if we should obey a part of his commandments, and reject a part of them, we would be unfaithful and disobedient still. There is DANGER on every side, *Take heed that no man deceive you.* I repeat, we must obey him in all things, we must "keep his commandments," yea, all of them, with due regard to the proper time and manner of each in particular.

It will not do to be governed by our own feelings, and our own inclinations, or any good meaning, that we may have. See 1 Sam. xv.—We must take heed that we be not deceived, and take the word of God, and that alone forever for our guide. "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

And again the Saviour says, "Nevertheless, when the Son of man cometh, shall he find faith on the earth." Do not these, and many other portions of the 'Word' teach us that there will be but little genuine faith on the earth at the coming of the Son of man? What then becomes of all the boasted religion of the present day?—

Again I say, let us take the Truth, ("Thy word is truth,") the whole truth, and nothing but the truth for our guide; for then we shall know the truth and *the truth shall make us free.*

Blessed are they, that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

D.

FOR THE VISITER.

THE NEW COMMANDMENT.

A new commandment I give unto you that ye love one another.

By this we learn, that the subjects of Christ are to be known and distinguished among men, by their mutual affection. This injunction is denominated the new commandment of the Christian economy, not that love was no duty before the coming of Christ, but it is now placed more prominently amongst the duties of believers. The Apostles echoed the language of their Master, and continually enjoined the churches, which they had planted, to love one another, and to let brotherly love abound and increase.

It is a word so important, that like holiness no measure of it is sufficient to satisfy the requirement of the Word of God. It is the basis and cement and beauty of the Christian union, the church, Where it is wanting, whatsoever may be the number or gifts of its members, is nothing better than a heap of stones, which however polished want the coherence and similitude of a palace.

In the best and purest ages of the church, this virtue shone so brightly in the character of its members, was so conspicuous in all their conduct, was expressed in actions so replete with noble, disinterested and heroic affection, as

He, to rescue me from danger,
Interpos'd his precious blood."

But we have yet a few words to say with regard to the *present* and the *future*. Our present situation we cannot better describe, but in the words of the apostle: "And now behold, I go bound in the spirit unto Jerusalem (the yearly meeting) not knowing the things that shall befall me there." Dearest readers, you will have perceived in our former No's since Newyear, and more particularly in our last (page 262) in what way and manner we are "bound in the spirit," so that we cannot freely choose for ourselves; and how we look forward to the pending yearly meeting, as the time and place, where it will be decided, whether we shall continue our labors in the Gospel-Visiter without interruption, or whether we shall make a pause of some months, and pay a Gospel-visit to Europe. To be in a state of suspense and uncertainty, on a question of such importance, is in no wise pleasant or agreeable, and I hope you will not only sympathize with me, but bring my case before God in your prayer, that He may stand by me and prepare me for every event of my future life.

As to the future of the Visiter we cannot say more, than what we did in last No. (page 263) In consideration of the first edition of this present volume being so nearly exhausted, that we could scarcely supply missing No's, and that subscribers coming in since September last could not be furnished with the first No's, as they wished, and still wish;—in consideration also, that new subscribers have come in lately, desiring the whole volume, and that there may be many more, who would wish to have it at a reduced price;—in consideration further that this volume contains *many*, and each No. *some* very interesting articles, which deserve a wider circulation, than they would have by the first edition, (for the purpose to ascertain this, it is only necessary to cast a glance over the list of contents, which will accompany this No.—in consideration finally, that we need a little time of rest from our editorial labors, and a little reprieve from our long confinement, to recruit our health, which time and respite we would be at liberty to spend & improve either on an errand of love to Germany, or in the service of the church here, as it may be the will of God; under all these considerations we have concluded to postpone the commencement of the fourth volume to Newyear next, God willing and our life being spared so long, and in the mean while to employ our hands and our press in printing a new edition of the present volume, in which a beginning has already been made.

☞Though we should like to hear from all our friendly readers ere long, they should send us no money for Vol. IV, until they receive the first No. Money sent now should be for Vol. I. II. or III.

Dearest brethren & friends. It goes hard with me to think of parting with you, if only for a while; of putting a stop to our friendly intercourse even for a little season, &c. Yet partings cannot be avoided here; crosses, trials, self-denyings, marches and counter-marches are of almost daily occurrence in the warfare and pilgrimage of a Christian. Hence no more is to be done but humbly to submit to whatever the Lord sees fit to lay upon us. Oh may all our trials and partings, with their sorrows and pangs, only lead us to that better country, where partings shall be no more! "Where we shall meet, and be complete

And long together dwell;
And love the Lord with one accord:
So, Brethren, Fare you well!